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# *The Significance of the Past in Education*

James L. Henderson

There are layers of time in everything, including ourselves. 'Once upon a time' — that familiar phrase — can lay them bare. When the emphasis is placed on the first of these four words, what stands out is the absolute uniqueness of each person and event: once, and once only, did the light fall just so in a Constable landscape; once, and once only, did Paul see a blinding light on the road to Damascus. About this aspect of each episode there hangs a kind of futile finality, but there is also its complement, where constancy is the keynote. However different the context of time and place and character, 'once upon a time' then promises security, reassurance and renewal. It seems to assert that behind all appearance of change there is a pattern of perpetuation, a quality of indestructibility, which witnesses to a time different from flying sequence.

As an old man introducing his autobiography, Carl Gustav Jung refers to this:—

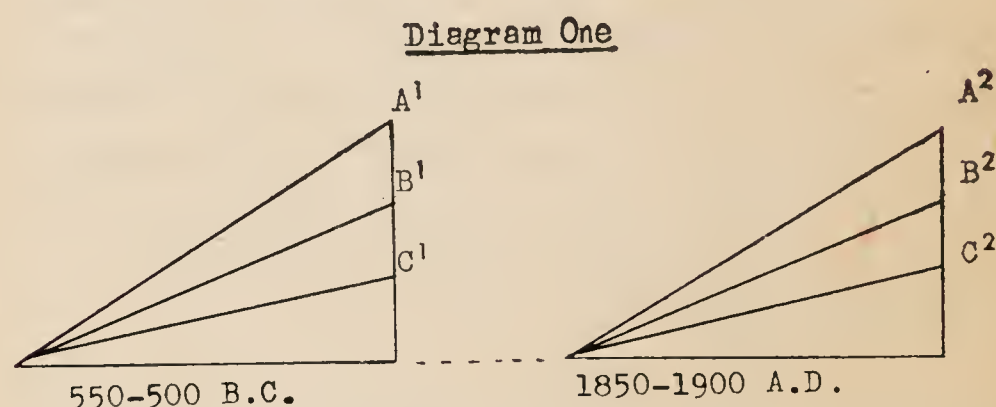
'Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away — an ephemeral apparition. When we think of the unending growth and decay of life and civilisations, we cannot escape the impression of an absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. In the end the only events in my life worth telling are those when the imperishable world irrupted into the transitory one.\*

Such irruptions do occur and may be studied. They provide the evidence needed to convince us that human striving has a meaning, that it is not transitory and futile — that in fact nothing which has once really lived ever dies.

A common image of the past is of a time which stretches horizontally away behind the

back of the present through thousands of years to some undiscovered and perhaps undiscoverable origin. Scattered along this time-track lie a number of more or less complex societies, of which Western Civilisation is one. These have two features, the transience of all individual lives and most works and the durability of certain values. There appears to be a connection between the durability of those values and the degree of consciousness attained by the personalities and groups holding them. The quality of that consciousness cuts clear across the sequential horizontal time-track, to belong in fact to once 'upon-a-time' in its second sense.

A hypothetical example and its accompanying diagram may serve to illustrate the point:



Let us assume that there are six men, all of whom lived for fifty years in the horizontal past, three between 550 and 500 B.C. ( $A^1$ ,  $B^1$ ,  $C^1$ ) and three between 1850 and 1900 A.D. ( $A^2$ ,  $B^2$ ,  $C^2$ ). These all existed for spans of similar duration, and we may assume also that insofar as they did not remain unaware of themselves and their environment they did not remain complete slaves to mere sequence: they somehow acquired the capacity 'to look before and after', to anticipate and to remember. Yet the degree of their awareness must also be assumed to have varied enormously. Although they lived at the same time,  $A^1$ , whose angle of awareness to the horizontal time-track is, let us say,  $75^\circ$ , partakes less of the quality of  $B^1$ , whose angle is  $50^\circ$ , than he does of the quality of  $A^2$ . For  $A^2$ 's angle is also  $75^\circ$ , although it is situated hundreds of years later in chronological time.  $A^1$  partakes even less of the quality of  $C^1$ , whose angle is only  $25^\circ$ . In fact, the more acute the consciousness, the less the time-boundedness.

There is more of a common quality of  $A^1$ ishness



between Socrates and Schweitzer, chronologically separated by centuries, than there is between Socrates and his serving man on the one hand and Schweitzer and a hack preacher on the other. The degrees of consciousness, although they do of necessity appear as belonging to a scale of morality, do so only in a relative way. For what we, by reason of our involvement in the human predicament, have to assess in terms of good and evil transcends good and evil in the dimension of pure consciousness.

A consensus of Eastern and Western wisdom extends the hypothesis to include the idea that after a certain height of consciousness has been attained, the limitations of material incarnation are transcended and may be known to have been transcended. According both to Buddhist and Taoist doctrine it is possible during one life time or more so to cultivate the spiritual principle in oneself as to establish between it and the spirit of pure consciousness a bond which physical death does not dissolve. That, however, is only the case when the consciousness has been raised to a sufficiently high level.

To what, it may next be asked, can be ascribed such varieties of heights and durabilities of consciousness? In suggesting an answer, it will be necessary to adopt another and equally indispensable view of the past, namely a vertical one. In an essay entitled 'Mind and the Earth' Jung supplies a helpful, though admittedly incomplete, analogy between the structure of human personality and an historic site:—

'... we have then to describe and to explain a building the upper storey of which was erected in the nineteenth century, the ground floor dates from the sixteenth century, and a careful examination of the masonry discloses the fact that it was reconstructed from a dwelling-tower of the eleventh century. In the cellar we discover Roman foundation walls, and under the cellar a filled-in cave, in the floor of which stone tools are found, and remnants of glacial fauna in the layers below. That would be a sort of picture of our own mental structures. We live in the upper storey, and are only dimly aware that our lower storey is somewhat old-fashioned. As to what lies beneath the superficial crust of the earth we remain quite unconscious. . .

'But the deeper we descend into the past the narrower the horizon becomes, and in the darkness we come upon the nearest and most intimate things, till finally we reach the naked rock floor, down to that early dawn of time when reindeer hunters fought for a bare and wretched existence against the elemental forms of wild nature. These men were still in the full possession of their animal instincts, without which their existence would have been impossible. The free sway of the instincts is not consistent with a powerful and comprehensive consciousness. The consciousness of primitives, as of the child, is of a spasmodic nature; his world, too, like the child's, is very limited. Our childhood even rehearses, according to the phylogenetic principle, reminiscences of the pre-history of the race and of mankind in general. Phylogenetically as well as ontogenetically we have grown up out of the dark confines of the earth.'<sup>1</sup>

Elsewhere Jung remarks:—

'The psyche is not of today; its ancestry goes back many millions of years, individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the wisdom of the rhizome into its calculations.'<sup>2</sup>

The premise we have just established compels us next to try and correlate the flight of time along the horizontal with the time taken by individuals and groups to grow vertically in consciousness; the attempt will lead us on to a diagonal bisecting the right angle created by the pull of these two arms.

If poetic is more acceptable than psychological insight, reference with regard to this view of the structure of human personality could usefully be made to an observation of Rilke's to the effect that 'our customary consciousness inhabits the apex of a pyramid, whose base in us (and in a sense beneath us) spreads to such breadth that, the further we find ourselves capable of letting ourselves down into it, the more generally do we appear to be included in the given facts, not dependent on time and space, of in the broadest sense worldly experience.'



Rilke is convinced that 'at some deeper cross-section of this pyramid of consciousness mere being could become an event for us, that inviolable presentness and simultaneity of all that which, in the upper 'normal' apex of self-consciousness it is granted to us to experience as mere sequence.'<sup>3</sup>

Two principles of Jung's Analytical Psychology support the concept just sketched. First, there is the contention that the conscious derives from the unconscious, that the conscious part of human personality is supported and sustained by layers, first individual and then collective, of the unconscious. Above and below, light and dark are in a state of dynamic relationship and polarity to one another. The opposite of what is in the conscious is always found in the unconscious; for example outwardly I smile upon my guest while inwardly I frown, or consciously I detest my rival while unconsciously I love him. This description of personality structure, somewhat mechanistically expressed but not so conceived, is simply posited by Jung as an essential part of his view of human nature. As to the origins of consciousness, he suggests two ways in which it seems to come about:—

'The one is a moment of high emotional tension comparable to that scene in Wagner's Parsifal, when Parsifal in the instant of greatest temptation suddenly realises the meaning of Amfortas's wound. The other is a contemplative condition, where representations move like dream images. Suddenly an association between two apparently disconnected and remote representations takes place, through which a great amount of latent energy may be released. Such a moment is a sort of revelation. In each case it is a concentration of energy, arising from an external or internal stimulus that brings about consciousness.'<sup>4</sup>

To anticipate somewhat, we could say that history is the record of such concentrations of energy. Secondly, there is the Jungian concept of the collective unconscious as being constituted of archetypes or primordial images.

'The primordial image or archetype is a figure, whether it be a daemon, man or process, that

repeats itself in the course of history whenever creative fantasy is freely manifested. Essentially, therefore, it is a mythological figure. If we subject these images to a closer investigation, we discover them to be the formulated resultants of countless typical experiences of our ancestors. . .

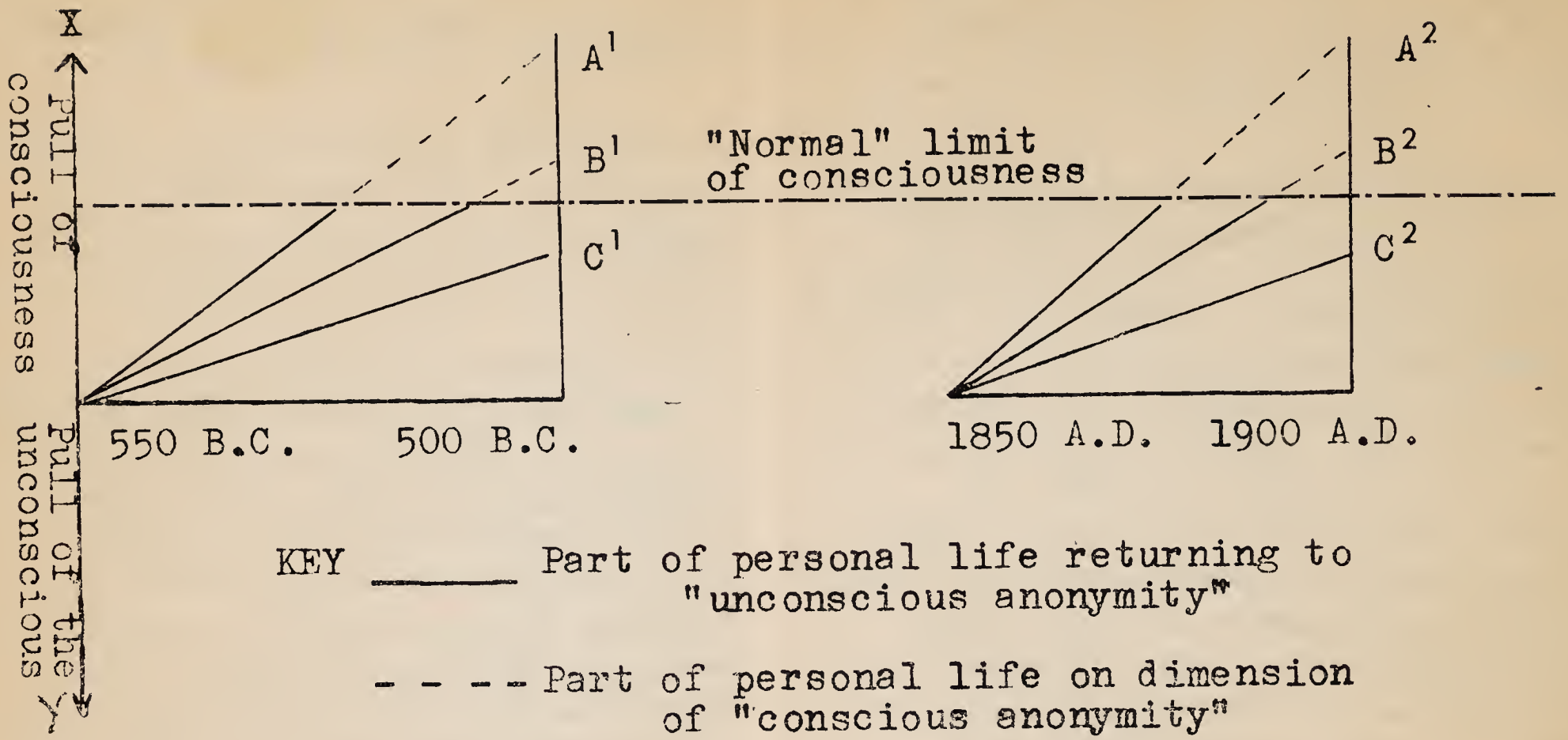
'The natural man is characterised by unmitigable instinctiveness. . . The heritage that stands in opposition to this condition (i.e. consciousness) consists in the memory-deposits from all the experience of his ancestors. One is inclined to approach this assumption with scepticism because one thinks that 'inherited ideas' are meant. This is not the case. What is meant is rather inherited possibilities of ideas, 'paths', that have been gradually developed through the cumulative experience of the ancestors. To deny the inheritance of the paths would be equivalent to denying the inheritance of the brain. To be logical such sceptics would have to maintain that the child is born with an ape's brain. Since, however, it is born with a human brain, this must grow or later begin to function in a human way, and apparently it will begin at the level of the most recent ancestors. Obviously this functioning remains deeply unconscious to the child. At first he is conscious only of the instincts and all that opposes them is embodied in his visible parents. Thus the child has no idea that what stands in his way may be within himself. Rightly or wrongly, whatsoever interferes with him is projected upon the parents or surrogates. . . Although our inheritance consists in physiological paths, still it was mental processes in our ancestors that created the paths. If these traces come to consciousness again in the individual experience and thus appear as individual acquisitions, they are none the less pre-existing traces which are merely filled out by the individual experience. Every impressive experience is such an impression in an ancient, but previously unconscious, stream-bed.'<sup>5</sup>

The archetypes of the collective unconscious may therefore be thought of as continually manifesting themselves in symbolic and conceptual forms on the horizontal, sequential time-track of an individual's or a society's brief span of existence between birth and death. For example, the archetype of death and rebirth, the destiny of spirit's entry into nature's



## Diagram Two

Angles of awareness - Diagonals of consciousness.



rhythms, takes symbolic form in the myth of Dionysus hundreds of years B.C. and also in the Stroller figure in Yeats's play, 'The King of the Great Clock Tower', in the twentieth century A.D. It is a matter of time-bound expressions of timeless realities.

Such manifestation has the quality of a tension constituted of two opposing forces, an impulse towards conscious personality and individual responsibility and a contradictory impulse towards adherence or return to an unconscious state of irresponsibility. For example, anyone experiencing the challenge of growth must feel ambivalently towards the pain which inevitably accompanies the pleasure attending it: part of him feels the urge to accept and endure it, while another part feels 'I can't bear it' and yearns to return to mother's apron string.

Diagram Two is intended to illustrate the psychological and historical aspects of this conflict. It should be noted that the ingredients of impulse Y are what Jung calls man's 'Saurian tail', i.e. all those archaic elements of man's instinctual life back to its remotest past, which are still present, for the most part unconsciously, in the individual actually living between 1850 and 1900.

The product of such conflict may, as the diagram helps to suggest, be called the diagonals of consciousness, for example the diagonal of  $A^2$ . Yet his superior capacity for consciousness, which is the necessary assumption in our original premise, enables him to transcend the limitation of a mere one life-time sequence. The greater strength of impulse X pulling counter to impulse Y results in such an acute  $A^2$  angle that the further portion of his diagonal of consciousness escapes, if it may be expressed thus, the gravitational pull of the limited, horizontal time-span and occupies the very dimension which is filled by the further portion of  $A^1$ 's diagonal. Such an achievement is of course only possible for that part of A's personality which has attained a spiritual condition capable of persisting without any longer requiring bodily form. As previously explained, Eastern thought sanctions and some Western psychological investigation suggests the validity of such a concept of a timeless 'communion of saints'. In somewhat less poetic terms this could be defined as that dimension in which every thing that has fulfilled its earthly hypothesis endures.

All the rest of  $A^2$  — his corpse that is buried or burnt — simply drops back into the anonymous



source from which it derived and possesses no ultimate, historical significance whatsoever. It is in fact all that part of him, which has not transcended the secondary characteristic of individual ego-existence by transmutation into spirit-self, independent of time and space. It is what has failed to make the passage from original 'unconscious anonymity' to eventual 'conscious anonymity'.<sup>6</sup> It is all that of Brahman which has not yet got to know itself in Atman. Because it is only a few at any time, who have thus disciplined themselves and thus been blessed, there is far more of B<sup>2</sup> and C<sup>2</sup> to die and suffer corruption than there is of A<sup>2</sup> — and far less to survive. The development of the idea of death as a problem occurs only with the increasing growth of ego-consciousness: for it is when the ego becomes aware of itself as a prisoner of that horizontal, linear time, which unrolls from past to future, that the historical consciousness has either to learn how to transcend time or submit to such a de-mythicalised version of it as to admit its meaninglessness. That such an effort of transcendence can be made successfully is well demonstrated by R. C. Johnson, who has shown most skilfully how the disciplines of natural science, psychical research and religion can contribute to the accomplishing of that task.<sup>7</sup>

Before proceeding further, it will be useful to summarise the argument thus far: there is a need, it has been suggested, for two views of the past, a horizontal and a vertical one; these views are countenanced by much traditional wisdom teaching, particularly of the East, by the records of aesthetic experience and by the findings of analytical psychology. The last named provided us with two principles, one the derivation of the conscious from the unconscious and two, the functions of archetypes; their combination indicated a perpetual state of conflict between the pull of consciousness X and the pull of unconsciousness Y, which in historical terms could be called the pull of the future and the pull of the past — the resultant lines of tension being named the diagonals of consciousness.

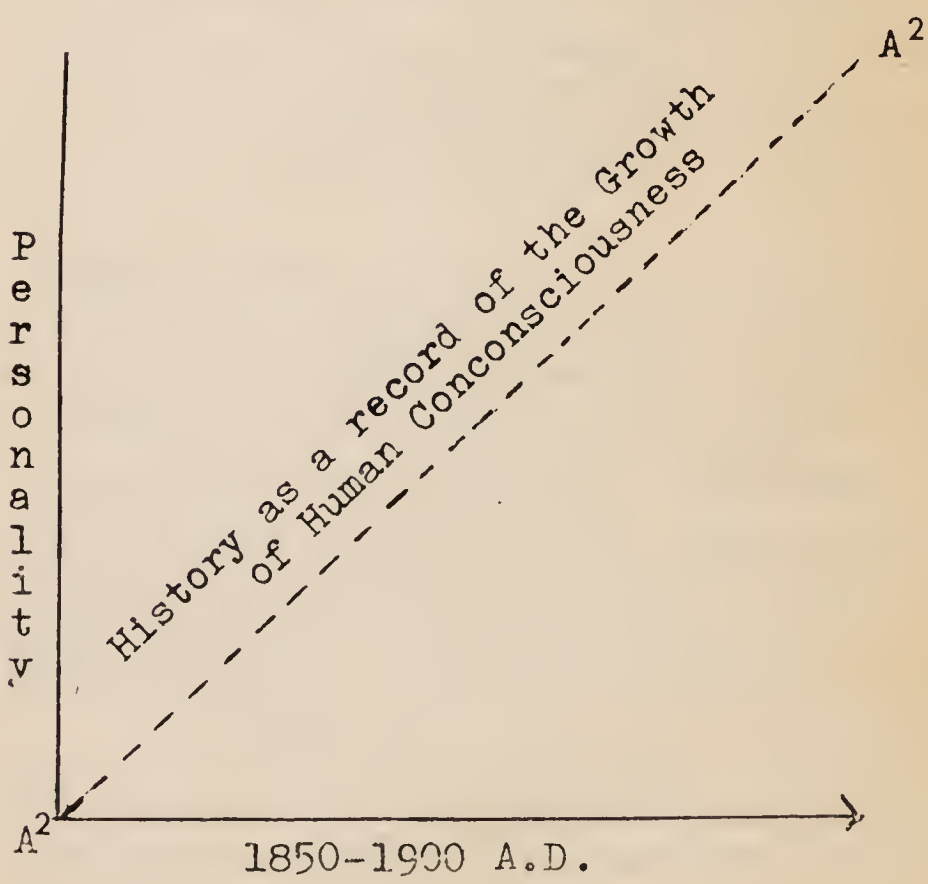
Thus the combining of sequential, horizontal time with the vertical growth of human personalities produces the diagonal of consciousness as an expression of their inter-relationship. (See Diagram Three).

The past needs to be thought of as in us now, as part of our unconscious personality structure and so behind us chronologically in consciousness. Progoff has well indicated the nature of this concept in the following passage:—

'The psyche has depth downward, but it also extends backwards, across, through time, so that somehow history is latently contained and unconsciously expressed in each individual. This is Jung's great thesis for the study of history in terms of the Psyche. It makes possible a dimension of time-study in which time is a unitary category for personality and social history.'<sup>8</sup>

Up onto the horizontal time-track of A<sup>2</sup>'s fifty years span of life come vertically from below the characteristics of the unconscious; all of man that is making for conscious personality must regard these as belonging to an earlier, more primitive, archaic state, but they are also his very source of life, his roots, his past. An example of the process would be a quite primitive upthrust of lust or greed, originally just instinctual forces but now regarded with disfavour or at least wariness by consciousness. They can then be utilised by A<sup>2</sup>, according to his capacity, to assist him in the steepening of his diagonal, or more simply be felt by A<sup>2</sup> without any advance in his own use of them or be the cause of A<sup>2</sup>'s decline of diagonal into a B<sup>2</sup> or C<sup>2</sup>. The point is that Tarquin's rape of Lucrece in the past and A<sup>2</sup>'s largely unconscious desire to rape his pin-up girl form part of the

Diagram Three





same 'unitary category', and understanding of the motivation of the former can help to control the latter.

In case such a concept of the nature and function of history should appear startling, it may help to recall here a Hindu sanction for it. The Indian world picture is constituted out of two kinds of time: one is 'curved time', exemplified in cyclical terms of existence emanating from and leading to a timeless state of godhead; in our terminology this would correspond to the horizontal time-track. The other Indian time is that of individual man engaged in working out his Karma, a kind of zig-zag time reflecting his good and evil features, and this would correspond to what in our terminology we have called personality. The link between the two is provided by the diagonal of consciousness. It is tempting to think that it was some such link which the Russian philosopher Berdyaev was seeking to establish when he wrote the following sentence: "Thus the real goal of the philosophy of history is to establish a bond between men and history, between man's destiny and the metaphysics of history."<sup>9</sup>

Our image of history, time past, is therefore that of a record of the growth of human consciousness on the diagonal of force caused by the tension between the pull of the past and the unconscious on the horizontal and the future and the conscious on the vertical. Our study of history becomes significant, so satisfying the demands of what Whitehead called the 'insistent present', only insofar as we recognise and experience the reality of these diagonals. In other words there has to be a capacity for diagonals in ourselves to respond to the diagonals of others.

The 'dimension of time-study' to which Progoff refers is one in which the essence of the human predicament — the dilemma implicit in being alive at all — never changes, however much the expression of it may vary. It is the archetypes which determine the kind of experience we have, but it is we as individuals who determine what we actually experience. Within its 'unitary category' there are infinite numbers and varieties of manifestations of a certain number of archetypes. When these occur at a high level of consciousness we can, if ourselves

sufficiently well-endowed, respond to them wherever they happen to be placed chronologically. Recognising and naming them — a Beethoven sonata — a Socratic dialogue — a Newtonian insight — we call what they represent civilisation and are sustained by its perennial truth. When they occur and persist, as is much more often the case, at a low level of consciousness, then too we respond — often very strongly — from our own low levels, but we hardly ever know it or admit it in ourselves, and when we detect it in others we call it barbarism.

I hope that I have expressed with sufficient clarity the image of a relationship between the flight of time and the growth of consciousness. What needs to be held in the mind is the culmination of this relationship in an awareness of real identification with a transcendental and timeless reality, independent of what mortals call death.

'Never the spirit was born, the spirit shall  
cease to be never.  
Never was time when it was not, end and  
beginning are dreams.  
Birthless and deathless and changeless, the  
spirit endureth for ever,  
Death does not change it at all, dead though  
the house of it seems." (Gita).

A full and confident knowledge of this truth is what we exist for: failure in this undertaking can lead only to despair — a plight which two very different writers discerned as the desperate one of post-Christian Western culture catastrophically threatened by the 'death of its house'.

In a poem called 'Vastness' Tennyson wrote:—

'What is it all, if we all of us end in being  
Our own corpse-coffin at last,  
Swallowed in vastness, lost in silence, drown'd  
In the depths of a meaningless past?  
What but a murmur of gnats in the gloom, or a  
Moment's answer of bees in their hive?'

In an essay entitled 'Rilke and the Concept of Death' William Rose put his finger exactly on the value of that German poet's contribution:—



'If death is to be regarded as the final blossoming of life, something to which we are working up and not a running-down of the machine, it must logically be something more than mere annihilation. . . Rilke is absorbed in the problem of death because he regards it as fulfilment of life.'<sup>10</sup>

An actual passage from one of Rilke's letters brings the whole challenge to an eloquent climax:—

'... how is it possible to live when the fundamentals of this our life are so completely incomprehensible? When we are always inadequate in love, wavering in our determination and impotent in the face of death? In this book, written under the profoundest inner compulsion, I have not managed to conquer my amazement over the fact that for thousands of years humanity has been concerning itself with life and death (not to speak of God) and yet, even today (and for how much longer?) stands in front of these primary, these immediate tasks (strictly speaking the only ones we have — for what else have we to do?) so helplessly, so pitifully, caught between terror and evasion like the veriest beginners. Is it not incredible? My own amazement over this fact whenever I give way to it drives me into the greatest confusion and then into a sort of horror; but behind the horror there is something else, something so immediate and yet transcending all immediacy, something so intense that I cannot decide with my feelings whether it be like fire or ice. . .

And so, you see, the same thing happened with Death. Experienced and yet not to be apprehended by us in his reality, always overshadowing yet never quite acknowledged by us, violating and surpassing the meaning of life from the very beginning, he too was banished and excommunicated so that he should not continually interrupt us in our search for this meaning. . . More and more the suspicion grew up against him that he was the anti-thesis, the opponent, the invisible opposite in the air; the end of all our joys, the perilous glass of our happiness from which we may be spilled at any moment. . . Nature, however, knew nothing of this banishment which

we have somehow managed to accomplish — when a tree blossoms death blooms in it as well as life. . . And love too, which bedevils our arithmetic so as to introduce a game of Near and Far. . . love too has no regard for our divisions but sweeps us, trembling as we are, into an infinite consciousness of the whole. Lovers do not live from fear of the Actual. . . of them one can say that God is nourishing them and that death does not harm them: for they are full of death because they are full of life.'<sup>11</sup>

Any move out of this impasse involves an appeal to the actuality of that part of human personality which, unlike the physical body and the conscious Ego, is in fact deathless. In his book 'The Myth of the Eternal Return' Eliade has pointed the way:—

'The death of the individual and the death of humanity are alike necessary for their regeneration. Any form whatever, by the mere fact that it exists as such and endures, necessarily loses vigour and becomes worn; to recover vigour it must be re-absorbed into the formless if only for an instant; it must be restored to the primordial unity from which it issued; in other words, it must return to 'chaos' (on the cosmic plane), to 'orgy' (on the social plane), to darkness (for seed), to water (baptism on the human plane). . .'<sup>12</sup>

The two most dramatic attempts to break this circle and form history into a kind of linear progressivism have been the pseudo-Messianism of an incomplete Christianity and Marxism, neither of which, however, has been able to save man from what Eliade calls the 'terror of history' — his finding himself literally at a dead end. Yet

'Strictly speaking science does not know of death. but only of change, for science uses the word death only to connote a natural process, common to every form of life — a part of the cycle of life, to be observed in all nature. Seed, shoot, bud, flower, fruit, seed, is the complete cycle; why regard any of these changes as climacteric?'<sup>13</sup>

Not so to conceive of death requires of most of us moderns in Western civilisation a



tremendous effort to think differently. For, with the decay of genuinely held convictions on Christian lines about human survival, the assumption has crept in that, so far as we personally are concerned, when we die that is the end of everything. Instead of this happening we can learn to adopt a different attitude to death by coming to view it as that part of the historical process, described here already as the disappearance back into 'unconscious anonymity' of all the secondary characteristics of human individuality. Accordingly nothing dies that has attained a certain level of consciousness, and it is towards the attainment of such a level that the 'whole creation travaileth and groaneth'.

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## *Emotional Factors in Reading Disability*

**Helen Corkery**

Most children who are given the opportunity to acquire the skill of reading from their earliest years, learn to read between the ages of four and seven; other children, who may still be regarded as making normal progress, learn to read at eight or nine years; children who still have not learned even later than this, attract special attention. Such children may be, in rare cases, children of very exceptional gifts, not the least of which may be a capacity for highly original and inventive thought, but in the majority of cases of late reading, or total failure, the children are, unfortunately, suffering from some sort of serious handicap which is making a barrier to the mastery of reading.

Many contributory factors are recognised, and remedial action taken, for example, in the context of our present welfare and educational provision, physical defects which would hamper progress in reading ability are detected early. Such factors as poor sight or hearing, speech deficiency, poor mental endowment and neurological damage are usually discovered during the course of routine medical inspection, or through special medical examination asked for by a district nurse, teacher, or other qualified person who suspects a handicap.

Other factors reveal themselves when the child gets to school. The social background of a child is found to influence the child's attainment in school work. The parents' own level of achievement in school, their expectation of what sort of occupation the child will eventually follow, is found to affect the child's performance. In addition, the child's attainment in a particular subject, especially in reading or arithmetic, may be influenced by his knowledge that one or other parent could not read, or never 'got on with' arithmetic. A family may believe that failure in a certain subject or skill is a family trait. What is more, the child may see that an elder brother, or an uncle who cannot read, is living an apparently successful life in the adult world.

Such factors as these respond to investigation to a greater or lesser degree, yet, difficult as it is to detect and measure slight neurological disorders,



perceptual anomalies, social pressures, and so on, the detection and isolation of 'emotional' causes of reading failure is even more difficult.

In view of the difficulty in discovering these by tests, questionnaires, or other common media of investigation, why not try to detect the emotional factors which are blocking progress in reading (other factors having been taken into account) by examining the actual mistakes the child is making as he tries to read? In my experience of teaching backward children, their mistakes have sometimes provided clear indication of the main emotional problem, and have at least given clues to whatever may be absorbing the child's interest at the moment.

This was clearly shown in the case of Duncan, a boy who could not read properly at the age of  $14\frac{1}{2}$ , although he had had considerable phonic training, and had mastered all the integral skills of reading. A number of people had tried to help Duncan with his reading, but without success, and when Duncan came to a special class for children requiring special educational help, which he was to attend part-time, he was nearly twelve years old.

He presented a very glum appearance. He rarely smiled, was stiff and restricted in movement, and seemed to expect to be clouted. Other children about him played freely with the toys and games available but it was not until after two years attendance at the class that Duncan asked one day 'May I just play?' This was a day of progress, for earlier he had given his first discernible sign of pleasure, when, catching sight of the teacher in the street, he had given a little skip. Another advance came, in his reading this time, on the day he found a lemon-shaped plastic bottle, which he sucked, having filled it with water, during a reading practice with the teacher. His reading was more fluent that day.

Duncan's reading performance varied. He had actually mastered the mechanics of reading, had an intelligence quotient slightly above average, and he had had a considerable amount of individual help, but he was never able to put his knowledge to use and blundered like a beginner. He was an orphan, and had been the illegitimate only child of a young woman who would have liked to keep him but found it impossible. He was put into a Children's

home. His mother died when he was five, it was said. At some early stage, relatives took him out of the home, but were disappointed with him and sent him back. Duncan claimed that they had tried to teach him to read. He lived for some time in a large home where there was little individual attention. At the time of events described here, he was living in a small family-type home, for ten children only, and after five years was beginning to feel a degree of security, though this was clouded by his knowledge that at eighteen he would have to leave the home and manage for himself. Duncan was the only child in the home who was not in touch with one or other parent.

Duncan was in the long-term care of a very highly skilled psychiatrist who saw him from time to time. Because of the slow-moving nature of the case frequent therapy was not recommended.

A variety of books was available for Duncan to 'read'. He was very bored with beginners' books, and often he read them quite as inadequately as he read more difficult books. Duncan had been helping to mend a doorbell at his home, and so as to pick up that interest the teacher had found a paragraph in a Junior Encyclopædia concerning electro-magnetism, and was, at the same time giving Duncan an opportunity to feel that he could tackle a difficult book. The passage was as follows:

'Any wire carrying a current affects a magnetised needle placed near it. The effect is increased by winding the wire into a coil and placing the magnetised needle at the end of the coil. The effect is still further increased if a core of soft iron is placed inside the coil while the current is flowing through the wire, the soft iron becomes a strong magnet and attracts steel and or other iron objects.

'The polarity of the soft iron core depends on the direction in which the current is flowing.

'The iron core often has the shape of a horse-shoe. Electro-magnets are used in bells, cranes and dynamos, electric meters and other electrical apparatus.'

Duncan read the extract as follows, his errors are put in brackets:

'Any wire carrying a current affects (affection) a



magnetised needle placed near it. The effect is increased (instead) by winding the wire into a coil and placing the magnetised needle at the end of the coil. (Duncan said “m” for “n” whenever it occurred.)

‘The effect is still further increased if a coil (curl) of soft (Duncan started “F”, then corrected himself) iron is placed inside (instead) the coil while the current is flowing through the wire, the soft iron becomes a strong magnet and attracts (adjusts) steel or iron objects (od — offices).

‘The polarity of the soft iron core depends on the direction in which (Duncan sounded out “WH-I-CH” but actually said “what”) the current is flowing (forcing). The iron core often has the shape of a horse-shoe. Electro-magnets are used in bells (Duncan objected — “Bells? Too big!”), cranes, dynamos, electric meters and other apparatus.’

Duncan did not read all the other words in this piece unaided. In order to prevent too great disappointment the teacher supplied all the words which could not be built up phonically. The object of the reading was not only to improve performance, if possible, but to demonstrate to Duncan how interest could be furthered by recourse to ‘difficult’ books. The errors recorded occurred when Duncan read straight out without hesitating.

The words given in error were as follows:

- 1 affection;
- 2 instead;
- 3 instead;
- 4 curl;
- 5 adjust;
- 6 od, offices;
- 7 what, given for which;
- 8 forcing.

Duncan gave ‘m’ for ‘n’, and ‘b’ for ‘d’, frequently.

If it is agreed that these substitutions are by more than mere chance, then they must have a degree of significance. In an educational setting they can be best used by the teacher to increase his knowledge of the child and his problems.

The significance of the substituted words will be seen to vary according to several factors: the degree of relevance of each association to the

child’s deepest problems, or merely to his temporary preoccupations, the dynamic effect that an interpretation, if it were made, would have on the child, and of course, the importance the teacher attaches to word association as a technique of investigation and discovery.

Since the broad outlines of Duncan’s history are known, any further thinking based on the substituted words may merely have the clarity of hindsight, however, they do seem remarkably pertinent. It is clear that Duncan is a boy both lacking and seeking ‘affection’. It may be thought that he regards his present existence as ‘instead’ of a life with a living mother, as if it were a real, but missing, alternative, which unfortunately it is not; this would indicate that Duncan has, so far, not been able to come to terms with his life as it has turned out to be. ‘Curl’, ‘od’, ‘offices’, may be to do with passing considerations — let the reader ask himself. ‘Adjust’ may be a word often heard by a child who is being seen by psychiatrist, priest, children’s officer, etc., but observation suggested that Duncan was making strenuous efforts to adjust, with the help of those mentioned — indeed, one of the striking things about Duncan was that he had managed to remain so little anti-social despite his meagre experience of happiness.

The word ‘forcing’ and the word ‘what’, given for ‘which’ may indicate one of those elusive ‘emotional’ causes of reading failure which this article seeks to expose. Did Duncan feel he was being forced? If so, in what way? Psychiatrically, his was seen as a slowest moving case, and was treated as such; as for reading, he was in his tenth year of ‘go slow’. His school was fully alerted not to browbeat him, and he spent half the week in the protected setting of the special class. ‘Forcing’ could not correspond to the real state of affairs, but to his inner state, and how he felt it to be. Reading ‘what’ after correctly sounding out ‘wh-i-ch’ suggests some delaying action of his own.

So this may be seen as the psychological phenomenon of resistance. The term ‘resistance’ denotes an attempt at preserving one’s psychological ‘status quo’ even at the cost of one’s ultimate benefit. This was nicely demonstrated in a conversation between Duncan and another boy, who also had a severe reading disability, and an above average IQ. Someone had asked Duncan if



he didn't think it would be a good idea for him to learn to read at his age; the friend answered for him: 'He thinks it would be a good idea but he doesn't want to.'

Duncan retorted: 'I want to but I don't think it would be a good idea.'

Duncan revealed by that remark that he was aware of the advantages to be gained by being able to read fluently, that his disability was holding him back in a wide range of activities, and that he was having to live with the scorn of other children, yet he could not relinquish the condition of not being able to read. As in classic resistance, he was trying to preserve his inner 'status quo', faults and all. He preferred his failure to any alternative. This was borne out by his having been proved to possess the knowledge and skill required to make him a reader. This had been demonstrated.

He was, in fact, at a very propitious stage for giving up his reading failure. He was recognising strongly how much trouble it was causing him in his real life, but for some reason he could not take the short step to success. Why was this?

Duncan's fear was that increased self-sufficiency would bring increased loneliness. He thought that every step he took towards success would take him further away from that dream infancy when he was still with his mother. And because he was not able to accept the reality of his loss and acknowledge it, he kept turning to it as his chief point of reference. By its light he found everything else deficient. This links with his substitution of the word 'instead' twice over.

Such a precarious balance of reality and unreality as Duncan's must be approached with the greatest caution. Duncan had not been able to acknowledge his loss because he had never been secure enough. He had not experienced a lasting relationship stable enough to test whether or not he could face his bereavement. He needed an opportunity for overwhelming grief, with a completely trusted adult nearby for as long as was needed. Failing this, Duncan was 'grieving' through his reading failure.

The grieving consisted of several threads, of which Duncan was only very remotely aware, for to recognise them consciously would be the threat to

the 'status quo': Firstly, he was using the 'sadness' of his reading failure as a continuous protest against his 'unfair' lot, secondly to claim continual care for his ostensible weakness, so as to obtain some of the individual attention he had lacked so seriously in his life, and thirdly, he was using the reading problem to mask his basic problem, that of maternal deprivation. The reading problem was a smoke screen put up to hide the emotional problem.

Why choose reading to be the field of his demonstration? Naturally, he had to have something important to show failure in. The sufferer has to draw attention to the lesser problem to keep people out of his much more terrible basic problem. Reading is a very suitable field, for a big problem is needed to hide an even greater one. Learning to read is one of the most important demands which modern society makes upon its members. It is clear to Duncan, as it is to any other school child, that adults set great store by the ability to read and will go to great lengths to remedy its failure.

As the reading problem continued, Duncan came into contact with numbers of understanding and helpful people. This, in itself could not cure him, for he found a further disincentive to reading success here, namely, the longer he could stay with these people, the longer he had to test their good will and trustworthiness. The longer they continued to support him, the more he could test the world to see if there were any good things in it for him, especially good relationships, so he was in no hurry to demolish the situation. He thought that the end of his reading problem would be the end of several promising relationships. This relates to what he said about wanting to read, but not thinking it a good idea.

Duncan's reading errors, already noted, contained the substitution of 'm' for 'n', and 'b' for 'd', wherever they occurred. The teacher asked him which of the pairs of letters he preferred. He said respectively 'm' and 'b'. He was asked what these letters stood for. For 'm' he promptly said 'mother', and for 'b' he first said 'brother', and then 'baby'. These mistakes may not have the validity of the others quoted, as being said straight out, for many children will have learnt to spell in a way that brings 'm' for 'mother' and 'b' for 'baby' readily to mind, but if we allow knowledge of Duncan's



history to permit us to see these as pertinent to his problems, can we learn anything further about him through them? This, after all, is the object of our thought. It would not be surprising in a child who had had normal contact with his mother all his life, using the word frequently and having a continuing relationship with the person 'mother', but for a boy who had not had any such thing, the prompt response of 'm' for 'mother' may be a reminder that, while an ordinary child has a positive concept of mother, who exists, and is always there, Duncan must have had a negative concept, a non-relationship, a continuous feeling of deprivation. As for 'b', Duncan first said it stood for 'brother'. He did have an unsubstantiated notion that he had a brother somewhere, so once again he was using a word for a concept which must also be negative, an absence of brother. Baby might seem to him more congruous with Mother, so he may have altered his choice on that score, yet, it is an odd choice for a boy of fourteen who might have been more likely to say 'boy' or 'bicycle'.

A sustained difficulty in reading, such as Duncan's, must have been presaged, at some point, by a distaste for reading. Duncan claimed that the relatives who took him out of the children's home when he was very young, tried to teach him to read, failed and sent him back because of it, but this may be a rationalisation of his own; it would fit in with the possibility, already mentioned, of a lesser problem being used to cover a greater one, such as might be expressed by, 'Am I unwanted because I cannot read, or am I unwanted (by my relatives, and worse, by my mother) because I am inherently unlovable?'

In any case, Duncan's first steps in reading may have been unpleasant because of the likelihood of his first book being, as most are, about mother, and life in an ordinary home. Nearly all school first readers are. If he found that books described things that he did not have, but wished for very much, he would not experience reading as anything but painful.

If any skill, of the developmental importance of reading is not acquired at the right time (— in early childhood in our society —) it is apt to become, not an isolated problem, but a centre of a complexity of problems. It becomes surrounded by an accretion of problems arising from it, lack of

self-esteem, dislike of school, loss of peer friends, impeded general knowledge and so on, together amounting to severe handicapping, and as well as this, it becomes linked with the basic personality problem, so that, usually, one is indissoluble without the other. Conversely, in the case of the cluster of following problems, alleviation of one may have a favourable effect on all the others.

Where a reading problem owes its existence to an underlying, even more serious problem, more can be gained by curing that problem, which will lead to the disappearance of lesser problems in time, than by solving the lesser problem, and leaving the greater one to undermine any further satisfactory development.

## *Team Teaching - Who Leads the Team?*

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In a 'proper' team there are no leadership problems. The task is clear: roles and functions are defined by the rules. There is the captain and there is the task; the team must work or play and the product is victory or defeat. The general assumption is that this is an excellent working arrangement, as indeed it is as long as no one is surprised if what works with the 'team' does not work automatically if the assumptions that make it work are transferred to other areas of human activity. I am sure that a lot of our 'troubles' are due to inappropriate patterns of leadership applied at the wrong time. It is alright to shout at the men at Catterick but in the factory it will produce a walk-out and in schools noisy and resistant children. When it has been suggested that teachers should get together and merge subject work, it would be as well to consider leadership problems. In the usual secondary school in this country the structure of the school is authoritarian and most teachers seem to accept this structure. Provided nothing untoward happens and the school sees as its primary task to turn out adequate G.C.E. results and a fair sprinkling of places in 'good' universities all can function reasonably well (except for that



very considerable proportion who fail their G.C.E's or are not allowed to sit for them and leave school unrewarded). Trouble comes from three directions: suggestions that the curriculum must be changed, comprehensive schools and a new generation of teachers less willing to accept the existing structure of work and authority. 'Team Teaching' is one of the approaches suggested to effect changes not only in the curriculum but in the relationship of subjects and their specialist teachers.

I see it as one of my duties while preparing graduate teachers for their professional career,\* to work through with them the sort of situation they might encounter in a 'progressive' school where team teaching is in operation or if they should be asked to institute this approach. It would be unwise to assume that these kinds of change are introduced easily and without arousing deep feeling even among colleagues not directly concerned. This feeling might be enthusiasm and a kind of euphoric belief that everything is possible and then later cynicism and despondency when it is realised that all problems have not been solved or that one reactionary colleague in a position of power can block the entire scheme. To avoid extremes of hope and despair it would be useful to examine aspects of team teaching critically and to underpin intending teachers who wish to experiment with new methods.

One of the disadvantages of a highly structured school where there is a hierarchy of Deputy Heads, Heads of Departments and staff meetings which are merely senior school assemblies is that relatively junior members of staff may find it difficult to make themselves heard and although they may be full of energy and ideas they cannot change the time-table or the distribution of rooms, or the allocation of funds and materials and as a result they abandon the proposed changes. I know of a school where this happened: a group of senior men were quite prepared to break down subject barriers and make some attempt at joint work; but the time-table 'could not be changed' and so the scheme collapsed. The Head is in a difficult position here. If the structure of the school is hierarchial he must back those in positions of seniority, otherwise he will undermine their authority and will lose their support when he in turn needs it against other inconvenient demands of junior staff. In any institution if the structure is rigid an unofficial

system develops: while on the diagram all powers from above, in reality the functioning of the belongs to those to whom it has been allotted institution depends on unofficial relationships and 'systems'. This may give undue power to secretaries, head-porters and gardeners — indeed in many schools one is forced to wonder whether the primary task of the school is to keep the cleaners happy or to educate children.†

When students are immersed in this sort of structure they find themselves in conflict. For example: they want to try their hand at team teaching but they also want to live in harmony with their colleagues and prove themselves adequate and successful teachers. Once on the staff during teaching practice they are even more isolated and exposed to the pressures of the existing system. In any case many of our students who become teachers are already predisposed to accept what they experienced as pupils as the right and proper way to run a school. The system worked all right for them and helped them to success, why undermine it or suggest changes?

The central problem that remains is how are new ideas introduced into a community that is already functioning satisfactorily by its own terms of reference? The exercise in Team Teaching which I have devised for my group of students cannot answer these problems but at least highlights them and allows examination and discussion. In 'real life' i.e. the school when the decision is made to join up with other subjects and engage on team teaching, it depends very much where the initiative comes from if the scheme is to succeed. It may come from an enterprising and progressive head anxious to put his school on the map; the scheme may be inaugurated by a team of 'missionaries' from a College or Department of Education or it may begin in the grassroots among a group of staff who find they have enough in common to be able to work together. From whichever direction the initiative comes, it will arouse feelings among colleagues or Heads. The problem is that leadership and initiative can rarely be accepted without feeling: this may not necessarily be hostile, it may be gratitude or relief; even so the ambivalence will continue and a number of defences may be erected to combat disturbing alterations: the innovating agency may be seen as



all-powerful or totally ineffective, as knowledgeable experts or incompetent nimcompoops. When I involve my students in a team teaching exercise I inevitable take on a leadership role. As one of the students wrote in a note about the experiment: 'This was an enforced exercise and therefore the nature of commitment shown by the students did not necessarily arise naturally from the nature of the work involved. The enthusiasm varied in degree from time to time'. I was seen as an enforcing agent in the same way as anyone will be seen if he suggests work to others. The most usual type of leadership is that of the 'expert'. He gives the group the benefit of his experience and provides a framework for action. This is usually a comfortable approach because all the group has to do is to listen and to absorb experience — assiduous notetaking is typical of this sort of situation. The danger may be that all the creative energies of the team are not mobilised and all the energies of the group may go on producing polished lead lessons†† rather than reflect on the undercurrents in the group or the effects on the school as a social organism.

In the team teaching experiment the groups were formed together in a fairly arbitrary fashion, given their topics and left to organise themselves as best they could. At this point the problem of the internal leadership of the group becomes vital 'The group had no designated leader and therefore many of our problems were really concerned with leadership. All members of the group were equal in status, and anyone who made a suggestion or put forward an idea was in effect making a bid for leadership' wrote one student. In the discussion of the exercise there was denial that there was any problem of leadership and indeed it was questioned whether discussing it served any purpose'. . . the question is whether the group exists for its own sake to study it's own internal growth or whether it exists to conduct a team teaching operation.' The answer to this rather exasperated comment seems to me 'both' if the group is not right it can't work or will produce less valuable work than it might do if it was aware of it's undercurrents. Of course if the groups said they had no problems it is unreasonable then to look for snags and difficulties or to explain their denial as the cause of too much pain! what struck me as an outsider was that in many instances there were

reports of 'no problems' and varying degrees of disagreement from the same group. A number of different approaches might be seen as various groups settled down to work. 'Perfect Dependence' might best describe the one where 'in our group there were four females and one male — and the male took over the leadership role' — all went well here but I wonder how often it would and whether the male could not equally well have become a scapegoat, the irresponsible child or the outsider in a group like that. Another approach might be that of a group determined to establish opposition to me and determined not to succeed who chose as their co-ordinator someone whom they knew to be quite ineffective. When this in fact happened a year ago it was this group that attacked the scheme most vociferously in the evaluation and discussion afterwards. One result of tensions in another group led one of its members to abdicate all responsibility: 'for myself I felt I might as well not have been there — the work could have been done by fewer people. I don't see any point in going along to a school to give a lesson if for instance I am just to stand by the lights to switch them on and off'. Another member of the same group dealt with this well enough in the discussion 'I disagree with you, because all you see is the switching on and off of lights — the value is first of all in constructing the lesson and secondly of actually seeing it in in action — I wouldn't agree if one was not actively involved there is not a value'. In another situation where three students shared a class for teaching practice there was a similar problem. The three were scared of conflict because they were so dependent on each other; as they were unable to tolerate anyone as leader they either completely abdicated to the one who taught in front of the class or they set invisible boundaries inside the classroom and were most careful not to invade each others 'territory'. In the general discussion some wanted to shift the onus of imposing a structure on me and the analogy of the school prefects was drawn 'if a group of school prefects does not have a close relationship with a number of the school staff, on whom it may lay the basis of authority, then the prefects will not be able to perform their duties adequately.' Alternatively a committee structure could be devised 'you say, well, we have talked about it, we will take a majority vote. . . well you say this is the sense of the meeting and off we go. . . good heavens



we are all graduates, we should be able to manage. . .’ Against this another: ‘If I was in a group and someone said I am going to be the chairman, I would have resented it and would not have done anything at all’.

Where conflict is likely, it is often institutionalised and formal procedures are adopted. This leads to carpets dividing opposing parties in the House of Commons and the ‘through you Mr Chairman’ girations in committees but this is a stifling approach and almost the kiss of death to something novel and enterprising. Team Teaching can create enthusiasm and liberate new energies, it would seem a pity to adopt formalised procedures rather than face genuine differences of opinion and not be overwhelmed by them.

My main conclusions after observing several team teaching experiments would be that change must be introduced thoughtfully and it must always be recognised that in an institution change is much more far-reaching than those who introduce it suspect at first. There must be genuine democracy in the group, that is, leadership falls where it is most useful to the problem and at different times different leaders can be more useful than a monolithic chairman. Differences of opinion and aggressive expression of them is valuable rather than destructive. The only group that can really work together is the one that has sorted out its internal relationships.

#### Footnotes

\* Outlined in the New Era Vol. 48 Jan. 1967 & Vol. 49 Feb. 1968.

† A. K. Rice. The Enterprise and its Environment. Tavistock 1963

†† See C. L. Hannam. ‘New Education’ December 1965.

‘And like a pilgrim who is travelling on a road where he hath never been before . . . even so our soul, so soon as it enters upon the new and never yet made journey of life . . .’ Dante Alighieri Convivio IV, xii. (translator Francis Fergusson).

## CONFERENCE REPORT

World Education Fellowship — Scottish Section.  
13th Annual Conference, Scotland’s Hotel,  
Pitlochry, 25th-27th October, 1968.

### *Home and School*

The theme of the conference, was dealt with by four speakers.

Mr Charles Melville, spoke from the point of view of the administrator, Professor Elizabeth Fraser of research on the matter, Mr Cyril Fitchett from the parents’ viewpoint and Mr William Henry gave the views of the schools’ teachers and headmaster.

Mr Charles Melville, **Director of Education for Roxburghshire** stressed the importance of good relationships between home and school, and emphasised the cogent arguments of the research sociologists to the value to a child’s education of a supportive and sympathetic home background founded on stable home-school relationships.

In recent years a number of major reports had laid special emphasis on the importance of home-school contacts. Scottish Council research work is still proceeding in this field and recently intimated projected research into the effect of the relationship between Home and School on the child’s attainment.

It was important that today parents were becoming increasingly aware of the advantages of education with special reference to the technological society in which we live and also that much of the method material and philosophy of education today was entirely different from those of ten years ago. In the midst of change, involving much ‘in-service’ training for teachers, the interested parents find themselves in difficulty in their efforts to help their children. The gap must be bridged and the best agent is the headmaster. The enquiring attitude of the parent handled sympathetically results in parental involvement and satisfaction.



Mr Melville dealt with the business aspect of education. Education is big business and it is the administration's responsibility as in all business concerns to see that the consumer and producer are in harmony, for under these circumstances the best educational results are obtained. The individual teacher, the individual child and the individual parent have, all of them, the greatest satisfaction when good home/school relationships exist.

The secret of success in this matter is effective communication. The channels of communication must be provided and they must be clearly recognised.

The flow of communication must be in both directions and to facilitate this the language used must be simple and effective.

What can a Director of Education do?

1. He can see to it that the personnel are well chosen to this end.
2. He can direct his attention to the parents and carry out a public relations programme and publicise the service which he operates.

The Director of Education has already a close link with his staffs and he requires only to give a clear policy statement to them on school/home relationships.

With Parents and the general public lines of communication must be provided and a good two way flow inaugurated and maintained by:

- (a) Use of the Press and especially the local press to which information of the important kind must be fed.
- (b) Use of Television. This will play an increasingly important part in the future.
- (c) Exhibitions can be arranged dealing with all aspects of the educational service.
- (d) Directors contact in addressing public meetings of organisations not directly connected with Education.

(e) The establishment of series of meetings in particular localities where talks would be given covering the whole range of education. From meetings such as these Parent/Teacher Associations may arise spontaneously.

(f) Local authorities might provide brochures giving details of educational services.

(g) The Director can also ensure that any new educational buildings which are being erected are designed in such a way as to promote the best home/school relationship, with the necessary flexibility of accommodation to allow the school to function as a community school.

(h) Establish an Educational Information Centre in the towns, in a key position with a bright facade, with the purpose of 'selling' the education service to the public.

We must learn that if we can provide in every area or locality the right kind of atmosphere where parents feel they know personally the teachers who are responsible for the education of their children, who have some idea of what the teachers are trying to do, who have some realisation of the difficulties which teachers have to face and who feel that the teachers in turn appreciate parental difficulties, then we can expect to see progress in this very important sector of the educational field.

**Professor Elizabeth Fraser, Department of Education, University of Aberdeen,** asked whether we can help to educate our children better by an understanding of the question 'How far is ability and attainment affected by environment?'

Professor Fraser gave a brief outline of the difficulties of research in this field. Generally speaking parents with a high degree of intelligence tended to have children similarly developed but the environment in which these children grew up was invariably good.

It was clear that the environment in which the child grows up has an effect on I.Q. and attainment. Bright children are found in good environments and vice versa but it is difficult to remove a bright child from a good environment to a deprived



one merely for experiment. This problem could be partly solved by:

1. Control heredity and vary environment using identical twins together and apart.
2. Control environment and vary heredity using foster children. Here it could be shown that I.Q. improved in good environment especially where the change was made early.
3. Studies of impaired environments e.g. canal boats.
4. Animal studies — rats, dogs etc.
5. Occasional studies — McGraw.
6. The study of institutionalised children.

Professor Fraser gave a critical appraisal of some of these methods: It was now fairly well established that environment plays some part in child development over and above I.Q. There was the importance of verbal ability which developed in a good environment and it was clear that a child benefited from an early experience of good environment. Early sensory stimulation was essential and a child who suffered sensory deprivation showed the effects later in slow development.

Professor Fraser concluded that even if environment effects are small we should do what we can. We have in no way exhausted the means of developing the human brain.

Apart from developing ability, environment plays a major part in building character and personality. This is more difficult to measure but there were two important things:

1. Acceptance or rejection by parent.
2. The control of the child — whether democratic or authoritarian.

The crucial questions are:

- (a) What kind of environment at home and school encourages maximum intellectual development and functioning, where one thinks of intelligence

as a process to be developed?

- (b) What kind of environment at home and school produces what kind of qualities of personality, temperament and character?

- (c) What kind of product do we want?

1. We are trying to produce something for a civilisation as different from ours as ours is from the Middle Ages.
2. How do we encourage or teach flexibility?
3. There are dangers in conformity?
4. How much aggression is good?
5. How much obedience is bad?

## 6. WHEN DO WE START? !

**Mr Cyril Fitchett, Department of Education, University of Edinburgh,** stated that

1. The parent's viewpoint is the most important, more important than that of the administrator, researcher and even of the teacher, because it is the parent who knows the child best, and who in the long run has the greatest influence on it. Yet his viewpoint is much neglected in Britain, and he is usually kept at bay by Heads and teachers.

2. We all profess a belief in the importance of good home/school relations, but do not act on this belief.

3. Evidence for the assertions in (2) above:

- (a) The belief in the importance of good home/school relations. Education theorists and practising teachers will all tell you how important the home influence is. Education reports advocate parent/teacher co-operation: e.g., Scottish Secondary Report 1947; Newsom Report; Primary Education in Scotland and, above all, the Plowden Report.

- (b) The failure to encourage parents to co-operate with the school. I suggest that parents receive less encouragement in Scotland than in England. Evidence from: Glasgow Survey, Edinburgh and



Midlothian Association for the Advancement of State Education, 'Learning begins at Home' by Michael Young and Patrick McGeeney.

4. What parents want in the way of co-operation.

- (a) Information about the school.
- (b) Opportunities to meet the Head and class teachers, simply to know what kind of people they are.
- (c) To meet other parents to exchange views about their children.
- (d) To find out more about Education and discuss current educational issues.
- (e) To be given opportunities to help the school.

5. Crucial periods when co-operation is essential. e.g. Starting school, transfer from primary to secondary school, the stage when choice of courses is made in the secondary school, the stage of transition from school to employment or further education.

6. How can co-operation best be achieved?

- (a) By implementation of the Plowden recommendations — and for secondary schools as well.
- (b) By means of a good P.T.A.

**Mr William Henry, Deputy Director of Education, Aberdeen,** spoke from the point of view of the school and stressed that it was dangerous to talk of the rights of parents and the rights of teachers as this would inevitably lead to a mental alignment the one against the other, whereas what was needed was trust and co-operation and a realisation that parents and teachers are working together on one job — bringing up a child.

Schools are social institutions, part of a community which in turn is part of the nation society. Their ultimate aims and purposes are a matter of socio political decision if only because of the impact they can have on society through their pupils. Education is too important to leave

to educationists.

He defined two fields of activity. Firstly, the technique of education was a professional matter. How ends are to be achieved was a matter for the educationists. Methods, organisation, discipline and to a large extent the subject matter taught should be determined by the schools. Parents qua parents had no executive rights in this field.

Parents had the right (a) to be consulted about the education of their children, (b) to be informed about the progress of their children, (c) to be told about the purposes of the education given, and (d) to have explained to them the curriculum, the methods being used and the aims of the school.

The parent probably knows at least as much about his own child as the teacher does — but neither knows the whole child; by pooling their knowledge both are more able to play their parts. Mr Henry thought that many parents in recent years had opted out of some of their responsibilities — such as table manners etc. Parents and teachers must not pull different ways — neither must the child feel they have 'ganged up' against him.

How can we create new attitudes in parents and staff?

- (a) Parent/teacher associations. The social aspects of these are just as important as the educational for topics for discussion in education tend to run out.
- (b) Parents Associations or Neighbourhood Associations are often successful. These concern themselves with organising such things as recreational activities using school facilities. The meetings can sometimes be addressed by educationists on particular curricular topics.
- (c) Mothers' Clubs attached mainly to infant schools are invariably well attended and successful.
- (d) Headmasters should encourage teachers and parents to meet and get to know each other. Some further thought might be given to



evening 'clinic' meetings. Such meetings are very important at the transfer stage i.e. Primary 7.

(e) Senior Secondary Schools are in a difficult position, serving as they do a very wide area. Parents could at least be invited to see round the school.

(f) Open Days with a short address by the headmaster with displays of work etc. have their value and the extension of this idea to small groups of classes is worth considering.

(g) Parents can become bewildered and frustrated in trying to help their children with homework. By using every means of communication with the home the school should keep the latter informed regarding new departures in curriculum.

(h) A school prospectus issued annually giving names of members of staff and the classes they have, a calendar of events, and any other information that parents should have, can be very useful.

(i) An involved parents association can often bring pressure to bear on authority, and supply some of the luxuries of education that the authority do not supply. It often happens that some parents with special skills can be of great use to the school.

(j) A report card which (a) indicates how the child is doing in relation to his potential and to his fellows. (b) does not give meaningless % marks, but (c) leaves room for teachers comment. (d) invites parents to discuss any points with teacher or headteacher.

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**Our next issue will contain**

Musings of a Remedial Teacher — Teaching and authority.

Seek — a new hope for the disadvantaged by Virginia Rowley among many other interesting contributions.

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## *'A Lesson from Borneo'*

John Sturt

Psychologists whose spheres of work are mainly concerned with the effects on the adjustment of children of the environmental cultures in which those children grow up, have made exhaustive comparisons of the products both of permissive and authoritarian societies. From such studies they have drawn accurate conclusions in one respect. They have shown that a permissive upbringing will usually produce young people who are remarkably free of neurosis and stress, and who are well balanced and happy. But a further conclusion, often thought to lead on from this — that such an upbringing is a good preparation for the modern world — is, I think, in doubt.

For an answer to this question a study of the Sea Dayak people of North Borneo, and particularly of Sarawak, would seem to me of value to psychologists and sociologists alike. But it would need to be undertaken without delay. There are still some parts of that country where the social pattern of Dayak culture has remained untouched by modern Western influence; but they are rapidly becoming fewer.

It would be interesting to know whether there is a positive correlation, amongst primitive peoples, between humanity towards children and lack of stress in the adult society. I suspect that it might be proved; but in any case there can be few societies so free from stress as that of the Dayaks in their traditional way of life; at least since the final pacification of the country and the extinction of ritual head hunting in the nineteen thirties.

In the first case the very structure of their society produces its own form of social security. The long-house system shelters what is really a whole village under one roof. In the long-house there is whatever degree of integration with one's neighbours one chooses; isolation and loneliness have no place. By obligation the rest of the house rallies round the sick, the impoverished, the very old. A tragedy is to some extent every one's tragedy, and a celebration is open to every one too. Joys and sorrows are thus shared, and the



balance of communal and family existence can be adjusted to the felt needs of the moment.

In the 'unimproved' communities, very little use is made of cash, and the stresses so closely associated with its gain in Western society are avoided. The land is not rich; but there is plenty of it. Farming methods are rudimentary; but they work well enough. There is a lot to do; but there is enough time to do it. There are no problems of heating, and only very simple problems of clothing. The climate is not extreme and the people enjoy better health than most primitive peoples and are by temperament happy and industrious; and after a tumultuous history of piracy and war-fare have settled very amicably in peace.

From one point of view the Dayak people in their natural state do nothing about the bringing up of their children; but looked at another way they somehow march in the spirit of the most advanced psychological thought. They merely produce an infant, surround him with a happy, secure, easy going environment and leave the rest to nature.

This is an over simplification, perhaps, but not very much so. Dayak society manages on a minimum of rules, nowadays, for all age levels. The complicated fabric of laws and taboos that were woven in with the head hunting days seem mostly to have died with them. As it is a community life it must have some laws of conduct; but these are few, basic, firmly understood and accepted, and applicable on the whole to all age groups. They deal mainly with the sanctity of other people's property, respect for the opinions of others, and duties providing for the old, sick, and needy. For a child there will be additional family insistence on the help with the chores and crops which the child is able to render at each stage of its development; but these are not looked on by the children as rules — more as forms of cooperation which they can look forward to being able to undertake.

On the whole the children do precisely as they wish. Writing in the Sarawak Gazette for 1909, William Howell, a long service missionary in the country said:

'The Dayak child is never punished and is allowed to take any amount of liberties even at the expense of the parents. Before it comes to the age of puberty it wanders about like a chicken, goes wherever it likes.'

In my own experience, which is recent, nothing has changed — except where education has intervened. The young Dayak child still wanders about like a chicken; to the river if he has a mind to; to help himself from a family fruit tree if he feels so inclined; to wander in the forest; to throw stones at birds; to watch other people at work, or just to chat with his parents. His activities are circumscribed only by darkness, or heavy rain, by the emptiness of his stomach or by tiredness.

As outside the long-house he will wander as he pleases; inside there is nearly as much freedom of movement. There is precious little privacy in a long-house. There are no locks on the doors and no one will think it strange if he wanders into their room to talk, to sit while they eat, or even to watch while they undress or change their clothes. From the earliest age he will be familiar with all the functions of the human body. As a small toddler he will probably have squatted in the circle of well wishers around a woman grunting in labour, and will have watched a number of children born. It is more than likely that he will also have observed a number conceived. At meal times he eats what he likes, or what he can get. At night he goes to sleep when he feels ready for it; and if he is not in his own rooms when that happens he may very likely curl up where he is, to be gathered later by a parent and returned to his proper place.

At longhouse conferences, when important decisions are to be discussed, he will be there on the fringe of the circle if he is interested; and when he feels old enough to make a contribution it will be judged on its merits. At a 'gawai' or feast, he will not be excluded on the grounds of age. If he wants to try alcohol, he will be allowed to; if he fancies a cigarette no one will frown. If the gawai goes on all night, which is more than probable, he can stay as long as he wishes, and may fall asleep wherever fatigue overcomes him. Except that his mother will wash him rather often in the river, he will be exposed to no compulsions



and hardly any taboos.

Even after puberty, restrictions will be minimal. When he feels ready to sleep with a member of the opposite sex, and finds a willing and free partner; no one will take much notice so long as the intention, in a general and loosely interpreted way, is towards probable marriage. More often than not it is; and he will then marry whom he wants to, and when he wants to. There were once very strict rules as to whom one could marry; but these are now mainly gone and the custom is much the same as in our own society.

As he grows in strength he will have to take a share in the family tasks; to help in the paddy fields, to look for vegetables in the forest, to look after the animals, to mend nets; but all these jobs he has grown up to expect. The girls have almost as much freedom, though perhaps make a rather earlier start on helping in the family 'bilek' or group of rooms. The Dayaks are a hard working people, and survival in the rain forests of Sarawak — while not desperately hard — does call for fairly continuous activity.

From this outline it will be seen that the up-bringing of the Dayak child is as permissive and natural as it is possible to encounter. It does not all stem from indolence or lack of interest in their children on the part of the adults. The Dayaks generally love children. They cannot understand anyone illtreating them. There are no unwanted children in longhouses; and adoption between them is very common. A couple with six or seven children will often hand over a new-comer to a childless couple, and an orphaned child will have a number of applicants from the house or from a nearby house, hoping to adopt it. They like to think of their young ones as mischievous.

'He is as wicked as a monkey' is commonly heard, and is meant as high praise. They mean their children to be independent and to have minds of their own.

But what sort of children, then, are produced from this kind of environment? A handful of Westerners, of whom I am privileged to be one, have run schools in Sarawak which have been almost entirely Dayak. My school had the added advantage, in this respect, of being in an area at

that time remote from what we call civilisation; and my children were all first generation educated with home patterns that were thus fairly well still in their traditional moulds.

But even in these apparently auspicious circumstances for observation, one has to be very careful in drawing conclusions. Dayak children facing school are facing also, for the first time in their lives, stresses and anxieties. One cannot, in my opinion, run a coeducational boarding school which has definite academic commitments without some rules and some discipline. Some of these were not easy to explain rationally to children who had never faced any before. The very fact of being in school put these children under strains for which their up-bringing had but poorly prepared them.

In trying to describe them, and comparing them with British children, one cannot escape harking back again and again to their wonderful naturalness. Their reaction to situations were always their **own** reactions, never those that would seem to meet with the approval of society. Their reactions to circumstances are seldom standard, there is a good deal of individual variation and much honest objectivity. For example, if a Dayak boy is asked to carry a message at night and happens to be afraid of the dark; he will say that he is afraid of the dark. This does not mean they are a timid race, far from it; but that they have not been taught to conceal fear at all costs as being shameful, as many British boys are. The British boy may be so frightened that he cannot undertake the task set; but he will rarely admit the true reason and will normally invent some other excuse why the job cannot be done.

This naturalness extends to cover many facets of behaviour. Timidity is not the only short-coming that the Dayak will be honest about. If he is greedy for something he will admit it; if he is vain about something he will confess to the vanity; if he desperately wants to win a game he will not hide his disappointment if he fails; if he feels sulky he will sulk; if he feels happy he will shout. Tact is not a quality he knows much of, and to the art of flattery he is a stranger. He is truthful as the truth seems to him; he is boastful a little in



a joking way, but with a bombast which is not meant so much to convince or deceive as to entertain.

As any psychologist would no doubt have predicted accurately from the facts of his up-bringing, the Dayak youth is very well adjusted; neurosis is almost unknown, anxieties have little place in his life, insecurity seldom enters his head. Idyllic, you may say; but of course all this only applies to the child about to enter school, or to the one who never tastes education. The very fact of school, the rewards of education, the fierce competition for each rung of this Western-imported ladder to undreamed of success; these bring very real stress into the lives of the young Dayaks for the first time. The extremely relaxed tempo of their lives hitherto makes it the more difficult for them to cope in comparison, for instance, with the Chinese children in the same school whose up-bringing will have been substantially different.

To make things worse for them it happens that in Sarawak educational competition is very fierce. A place at a primary school is available to all who are geographically within reach of one; but one must successfully complete each of the six years at such a school to be eligible to take the competitive examination for a chance at secondary education. About thirty percent of those who reached the end of primary education are selected thus and embark on junior secondary schooling. Another three years and there is a further exam, and half or more of the junior school fall then by the wayside. The successful few, now reduced to perhaps one in eight or nine of the number that so hopefully set out on the road, work on for the General Certificate of Education in senior secondary school; and the tiny group of elite that do well enough in that examination, go on to one of the two or three schools in the country that have sixth forms to nurture university aspirations.

For them, of course, in a developing country, the sky is truly the limit; but few of them, sadly, are yet Dayaks — though these are the majority racial group in the make-up of the country. Apart from the competitive stresses of such an education system, there are the growing economic pressures of not being able to help the family as parents age; and many Dayaks still consider

themselves old at forty. The children often start school late, and some are already at puberty before they finish primary education. The sexual pressures of putting off marriage for six or seven years longer than seems natural have also to be considered.

One must conclude from all this, I think, that the specially natural upbringing of the Dayak child is a perfect preparation for the natural way of life that his father probably enjoyed; but that it is far from perfect for what he must himself face. The stresses upon Dayak children that result from contact with the outside world seem to me to be made worse by the very permissiveness of their pre-school rearing.

Perhaps a study of the Dayak child will throw doubt on the soundness of a very permissive up-bringing as a preparation for the strains and complexities of modern life. The lesson to be learned from their troubles may be more than a truism — that it is not enough for child rearing to be fitted into an idealised theoretical pattern. There is no suggestion that the theorists are wrong in their deductions on the effects of the child's environment; indeed the Dayak child goes a long way to proving them right. But he also provides a good deal of evidence to suggest that some discipline and even a few frustrations in childhood may be to the ultimate advantage of the youngster preparing for the business of real life; and this might be a lesson from Borneo that is worth learning.

### **Golden Jubilee of the Gimnasio Moderno**

The Gimnasio Moderno of Bogota, Colombia, and its founder, Professor Agustin Nieto Caballero, celebrated the school's first 50 years of existence in 1968. It is a triumph that after half a century of ceaseless uphill work on the part of both Professor Caballero and his wife, Dona Adelaide, this truly progressive academy is so firmly established.

Professor Caballero has for many years not only enthusiastically supported the WEF and its principles, but has also represented the Fellowship in Colombia. His work and his personal example has not only benefited the thousands of young



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The course is designed primarily for a) those already in leadership positions who want to review their task, b) those wishing to prepare for positions of principal or senior responsibility, c) residential advisers or supervisors in post or preparing for such a post, d) experienced staff who wish to develop a specifically therapeutic role in residential units. These interests are catered for according to individual preference and need within the general framework of the course.

Applications are invited for the course starting in mid-September 1969. Candidates must have had at least three years residential experience with children or young people, and should be between the ages of 25 and 45. A recognised previous qualification in the education or care of children is normally required but may be waived in exceptional cases. Grants are generally available from the Central Training Council although many authorities are prepared to second staff on pay.

Further details and application forms are obtainable from the Department of Education (Advanced Course), University of Bristol, 35 Berkeley Square, Bristol 8. BS8 IJA. — Applications by 28th Feb. 69.

people who passed through the Gimnasio, but has influenced Columbian education as a whole and he is the author of many books on various aspects of progressive education.

We wish him and Dona Adelaide many more happy years of constructive activities and pleasant hours of leisure in his lovely garden, surrounded by his favourite pigeons who flock about — and on — him with the same trust and affection as his pupils have done for so many years!

## Obituary

### Professor J. E. Marcault

We learn with regret that Professor Jean Emile Marcault died on 19th November, 1968, in his 91st year. He was a distinguished philosopher and a great worker in the Resistance. Our founder, Mrs Ensor, particularly remembers the splendid help he gave at a series of WEF conferences, primarily as a lecturer, but also as

a brilliant linguist, who was ever at hand to overcome the difficulties of communication between the various language groups by acting as interpreter, whenever the need arose.

He was buried at Anduze and his passing will be mourned by all who were fortunate enough to come in contact with his wise and generous personality.

## BOOK REVIEWS

### Pastoral counselling for the Deviant Girl

Margaret Moran, R.G.S.

Geoffrey Chapman, 1968 25/-

I have enjoyed reading Margaret Moran's book because she has defined and structured the pastoral counselling relationship in clear concise terms. No modest achievement in a field which seems to attract woolly thinking! This is essentially a practical book for anyone working with young people and one that could be read profitably by all teachers engaged in pastoral care.

I find the title somewhat misleading because the material covers a far wider range of young people than just deviant girls. The author traces adolescent development, lists the particular needs during this transitional period and relates the personal search for a stable identity to normal developing



relationships: 'The person needs to be in relation to a Thou to come to itself . . . it can find its true nature only in dialogue! Where these relationships are lacking the young person's development may become deviant and it is here that the pastoral counsellor can play a decisive role in allowing her to use the security of the counselling situation to work out her own problems. The author deals with the dynamics of this relationship and I found this chapter very helpful since the assembled material constructively analyses the enigmatic relationship between the counsellor and counsellee and gives great comfort to the workers in the field who all suffer at times from isolation and feelings of inadequacy. The author sets out clearly the needs of the client and the principles which should govern the work of the counsellor. The phenomenon of teenage transference and counter-transference from the counsellor of unconscious attitudes as well as the tricky problem of emotional involvement are reviewed. The need for the counsellor to know herself well is stressed and suggested plans for training counsellors in pastoral work concludes the book.

The author is a Sister of the Good Shepherd Congregation, a trained teacher and social worker who gained her experience within this Order in England and Scotland and the material presented is therefore orientated in religious thought. The book is rich in quotations and there is much of value in it for the growing profession of pastoral counsellors.

Eileen M. Eisenham

#### Associate Editors

Australia: Donald McLean

Holland: L. Van Gelder

New Zealand: A. Grey

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Editor: Elsie Fisher

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## EDITORIAL

New Year's greetings to all our readers and contributors. May the new year herald a host of interesting and diverse articles such as happened last year. We hope to print contributions from students and those of their generation who are protesting.

In conversation with a quiet undergraduate from Bristol who did no sitting-in himself, we gathered that the student body considered that the union facilities of the university should be extended to students in the technical college also. We asked whether this student had ever come in contact with the chancellor or vice chancellor and he said fairly, 'Well no. I have never seen him save in the distance. Of course with

5,000 students this may be inevitable . . . ' We consider this sidelight on communication in a community of 5,000 should be underlined for the benefit of those who consider that the Seeborn Report is the answer to many social workers' and planners' prayers, where communities of 100,000 are considered the convenient unit for administration. When we questioned the fate of the individual in units of such size, we were told 'but you can have a hospital in each town of this size, and other welfare agencies.' Perhaps in a sick society hospitals are the first consideration when planning a town, but could we not plan for positive health, and ask ourselves how to promote it. Could we realise what we do not know about the nurture of free individuals in towns of all sizes.

## OUR CONTRIBUTORS

**Helen Corkery** trained as a teacher at Goldsmiths' College, University of London. Worked as Art and Craft Specialist for several years. Then taught in Special schools, and privately, meeting children with a variety of handicaps — partially-sighted, physically handicapped, educationally subnormal, hospital-bound, home-bound, psychotic, maladjusted. Took the Diploma Course in the Education of Maladjusted Children at the Institute of Education and since then has worked in a London Comprehensive school, on the assumption that there is no great difference between children receiving Special Education and those in ordinary schools

Contributors omitted from 1968 issue

**Grace Jones** B.A. (Hons.) in History, University of Leeds. M.A. in American History, Mount Holyoke College, Massachusetts, USA. D.Phil., University of Sussex. Teacher's qualification. Senior Lecturer in History at Brighton College of Education.

**N. O. Wason** M.A. (Hons.) Ph.D., and Diploma in Education. Member of the Home and School Research Association. Has nearly three grown up sons.

## BOOKS RECEIVED

#### On the Threshold

Paul Norris, Geoffrey Chapman, 35s.

#### Teachers of English as a Second Language

Edited by G. E. Perron, Cambridge Univ. Press, 32s. 6d.

#### A Dozen Dinosaurs

R. Armour, Worlds Work, 18s.

#### Chess Moves & Tactics for Children

F. Reinfield, Worlds Work, 18s.

#### Wonders of Magnets & Magnetism

O. S. Lieberg, Worlds Work, 21s.

#### Fresh Water from Salty Water

D. O. Woodbury, Worlds Work, 25s.

#### Housecraft Today Book 1

G. M. Sutton, Nelson, 16s.



*Student opinion. We are collecting articles and notes about students' views. Are all students in revolt? Is there lack of communication. We offer a forum for any views on this important subject. Here is an interesting start to what we hope will be many more articles from present and recent students.*

## *What the Student wants*

**Alan Smith**

President of the Students Union

The Polytechnic Regent Street W.1.

It is not possible to say what the student wants with any certainty, although generalisations can be made. Students are not united and there is a wide range of opinions about both the kind and degree of change. They are preoccupied with method and rarely get down to the details of their proposals. They tend on the one hand to demand a sweeping away of the entire system and on the other to concentrate on minor incidents such as an expulsion or a censorship. On these points wide support and agreement is easily reached, the first because it is so general and commands the support of anybody who dislikes the present system and the second because it is very close to each student and he can feel emotionally involved.

However student demands are real and strongly felt. The present system does not live up to the expectations of sixth-formers whether it is art school, technical college or University that they end up at. What is generally required is a democratic system with a high degree of involvement in decision and policy making by all members of the community, both students and staff. Students see no reason why they should not have a very big say in what happens to them. They know that the education they receive will affect them throughout their career and they are therefore not prepared to allow themselves to be messed about. The present organisation gives them very little opportunity to have an impact on their education. Complaints are always referred to a higher authority. Consultation therefore is not the answer, the cry is meaningful participation. This means large numbers of students on the powerful bodies of the college.

Students on the one hand fear that their courses are dictated by capitalist and industrialist interests and point to the lack of political content and on the other fear that they are totally irrelevant to future careers or life experience. Artists leaving Art School and students finishing academic courses find that their employers are not very impressed with their two or three years work except in so far as it predicts a certain level of ability. The student himself gets little enjoyment from it all after the first few weeks. Examinations limit free exploration of the subject and once on a course there is little the average student can do to transfer (this is less true in universities). There is a high degree of irrelevant material in his course and when he does find something he enjoys, the pending examination draws him away.

We are faced with the need to produce a system which has the confidence of its members. While colleges must remain autonomous students and staff must be in frequent contact with the actual application of their theoretical work. Teaching systems must be devised to meet the need to accommodate a rapidly increasing amount of content and still managing to give the student the necessary amount of personal criticism. This implies a shift away from the simple lecture system to other forms of information transfer, releasing resources for more comprehensive tutorials. There is a need to minimise the impact of examinations, to stop grading people and to start informing them of their relative abilities and potential in various fields. The student should be provided with personal criticism and assessment not 'objective' symbols. The need for any kind of examination in today's terms should be considered and a more careful definition of their role made. I am fairly confident that they are not necessary. If the content of the course, given encouragement, does not involve the student there is little point educationally in hitting him on the head with a threat of a failed degree. This presupposes easy access to education at any stage in life so that the bored 20 year old can spend time outside college in the work situation sorting himself out. From the point of view of the employer, for anything but academic jobs, the qualification is of very little practicable value, although it is widely used because of its ease of application. Education should not be designed



merely to help the appointments officer fill his vacancies without excessive effort.

There are other serious points of conflict in higher education relating to course content and the relationship between fields of study which are often based on historical divisions maintained by empire builders. The students recognise that such problems are not new or indeed that they are not the first to complain, but feel very strongly that unless they and the junior staff as full-members of the college are allowed to help solve them, unless the heirarchical system gives way to a democratic one, these problems will as has been seen lead to a complete destruction of the education environment.

Students and Staff are no longer prepared to allow themselves to be ignored, they are prepared to become increasingly violent to ensure that they are not.

## *Editorial Notes*

During 1968 several themes kept recurring. In a journal where contributions are sought on any subject about which authors feel impelled to write, there is significance in this recurrence.

Discipline in a free society was one theme. We had the article from Lois Child in our November issue and the reports from Alan Humphries and Nikki Archer of the Conference on the Nature of Authority held at King Alfred's School also appeared in the same issue. This question seems curiously topical at a time when the work of that 'passionate sceptic about all authority' E. M. Forster is being assessed. Roy Perrott says in homage to this 90 year old writer that he has 'a compelling belief that orthodox western morality has no true reference to what people are like, or what they need.'

Discipline links up with remedial education in a series of articles starting in this issue 'Musings of a Remedial Teacher'. How far do outdated ideas

about authority in education increase the amount of remedial work necessary? Should we force students into our pattern? This was brought home to me this week when discussing society with a 19 year old student who said 'Trouble starts at school when you are not allowed to discuss with the staff or to feel an adult with them. They set themselves up above you. Since I have been on a sandwich course and been treated as an equal by the lecturers my whole attitude to work has changed.' He went on to relate this to students in revolt and his generation in society. We are pleased to be able to print an article from the Polytechnic, Regent Street Students Union, written by Alan Smith. We hope this is the prelude to much other writing by students about all aspects of society as it affects them. Paul Henderson is writing us an article on an aspect of this subject. And the ENEF Student Teacher Dialogue is also pertinent.

Another question linked with remedial education is counselling. Here again counselling is a form of communication which is essential for education of all kinds not only remedial. It could make the group organisation of society better. In fact by making group discussion and communication possible it might even prove effective in industry where two way communication is necessary.

So we have discipline, counselling and remedial education, students in revolt and there is also 'the shift to the arts' with a highlight last year in Tony Brackenbury's article on music as a creative art with educational implications. The training of those with great talent is a subject that has to be constantly watched. Possibly no society can live without some attention to the needs of esoteric groups. Although we have a minister who realises the need for the arts and although our present generation of brilliant young designers and initiators in music and the theatre have all been nurtured on the arts and a freer approach to them, there is at present a movement to reduce the number of artists we train because the number of jobs available to them is limited. Here is a paradox which we have to face. Whenever anyone is sick, we turn to art therapy. Perhaps society needs it too. Possibly the need for therapeutic art would be less if society explored the role of the artist more fully. 'Only connect' says E. M. Forster in 'Howards End' and this is



really all we need to do.

Only art can give us the stamina to meet that other sad realisation in another of his novels where poetry meets prose, 'all the wonderful things have happened.' In an age of organisation and planning there is a need for poetry. Each individual needs it. If an adolescent is disappointed in love, we don't offer him a bathroom or a motorway, but we can offer a tune or a poem.

## *Two Pioneers*

Last year there passed away two outstanding pioneers of the New Education Dr. Carleton Washburne and Professor Emile Marcault. The first, the creator of the Winnetka schools, represented all that was best in Progressive Education in the United States. He sought to evoke the creative powers of children, to further their social development, to give them an international outlook. The Winnetka experiment was known particularly for its series of self-instructive text-books and diagnostic tests, which enabled children very largely to teach themselves. Co-operation was encouraged at all levels and included student government as well as pupil responsibility for library, supply room and Assembly programmes. There was a special department, with psychiatrist, doctor and counsellors in attendance to help teachers understand their pupils and deal with problem cases. In these matters the Winnetka schools were pioneers among State schools in America, and behind them all lay the imagination and energy of Carleton Washburne. After the last war he helped to reorganise education in Italy, and became a well known figure at the International Conferences of the Fellowship held in England, where he would appear equipped with car and family, as dynamic and full of ideas as ever.

Professor Marcault's contribution to the W.E.F. was in quite a different sphere. He was one of its original Theosophist members and combined in his thinking the insights of East and West.

In England, where he lived for a time, he was

known as an advocate of the Dalton plan, with its stress on the individual and his inner powers. He lived chiefly in France, and I remember him particularly at the Bryanston Conference of the Fellowship, held in August 1945, just after the liberation of Europe. During the war he had had to take refuge in the Maquis, where he had nearly lost his hearing, and his hearing aid at the Conference was so defective that I had to sit beside him to write down the gist of what was being said. Nevertheless, he delivered an impassioned address on freedom, which was one of the highlights of the meeting. 'A child is not fully present when we teach him, but only when he teaches himself. What is educative is the freedom, the activity.' This was his message, and for him the word 'Spiritual' had a concrete and practical meaning. It denoted the core and essence of each human being. His field was wide and not confined to education. He was a pioneer in the application of scientific techniques in the sphere of parapsychology, and would have welcomed Sir Alistair Hardy's appearance as main speaker at a W.E.F. Conference, since he saw the Fellowship as a part of the effort to develop the deeper potentialities of mankind rather than as a vehicle for the spreading of new methods and new attitudes in the school.

Wyatt Rawson.

### UNIVERSITY OF EXETER

#### DEPARTMENT OF EDUCATION

Applications are invited for a post as Lecturer in the Department of Education. Candidates should have a good honours degree in **ENGLISH** and experience of modern teaching methods. An active interest in educational development generally is desirable; and there will be opportunities for research.

Salary scale (under review) £1,470-£2,630 per annum. The initial salary will depend on the qualifications and experience of the successful candidate.

Further particulars may be obtained from the Secretary of the University, Northcote House, The Queen's Drive, Exeter. Closing date for applications (eight copies; one copy from overseas candidates) 15th February, 1969.



**Counselling and Authority**

The November issue of *New Era* has six articles, but does not claim to be a special issue. Yet I found these articles to be closely related to a central theme which might be labelled (for convenience) 'Counselling and Authority.'

Paul Keogh says 'I still experience conflicts between sociological and psychoanalytic concepts' — and sees an 'inescapable tension between the two sciences.' In school, teachers often find conflicts between what they feel to be the needs of the child and what they see as the necessity for the group. Heads find conflict between the needs of staff and the needs of children. No doubt Inspectors and Education Officers find conflict between the needs of Heads, Staff and Children. These are wider and deeper needs than the obvious ones of more money, more equipment, more space, and more staff.

Teachers, Heads, Inspectors etc. have one thing in common. They have authority which it is part of their duty and function to exercise for the benefit of all those over whom they have it. This authority is real, essential, and, though it can be denied or shirked, cannot be shed.

But, as Nikki Archer points out (p.25), the presence of authority involves the assumption of a role. And in the eyes of those beneath, the role invests the person in authority with many and varying attributes, many of them dangerous. This investment is largely without regard for the reality of the person in authority. The 'image' of the Inspector still dates back to the days of payment by results. The stereotype of the teacher is still that of the cane-waving, inimical ass (see almost any child's comic.) And for all of us, people in authority are invested to a greater or lesser extent with our unconscious feelings about our parents and first teachers — our earliest authorities!

To go deeper — consider the more primitive images of gods or God; capricious, sometimes loving, sometimes threatening, always in need of placation and sacrifice, and above all only to be communicated with in formal and ritualistic ways

so that the information conveyed can be translated into terms which will not arouse their ire. They can be challenged, attacked or denied — but at the risk of unpredictable vengeance. (How horribly accurate a picture of the attitude of many teachers to their heads, or children to their teachers.)

Years ago I was a supply teacher for a while — teaching in several different schools for a few days or weeks. One of the clearest features of this experience was that the staff-room 'image' of the head was almost identical in all but one of the schools — quite regardless of the widely differing personalities of the Heads. Not one felt that the head backed up the staff enough, (with the one exception — in which the head was something of a sadist), all gave the impression of holding the head in some contempt while treating him (or her) with some fear. Some fought — others overtly co-operated — but in all cases the head was to a large extent treated as a fantasy person. My experiences since suggests that much the same applies to doctors and matrons in hospitals and senior administrators in social work.

One of the major reasons for the perpetual (and almost universal) sense of 'not being backed up' is that the Head's response to a difficult child sent by a teacher for reprimand or punishment is bound (in depth) to be inadequate from the teacher's viewpoint. Having been reduced to sending the child to the Head, the teacher's ability to cope has been successfully challenged. His (or her) own ideal image of himself as all-competent, all-loving, all-wise is threatened (yet again) and threatened by a child. This ideal image is an infantile fantasy (how we as five year olds used to think father felt or as ten year olds our more respected teachers felt.) The childish bit of the teacher's personality (usually unconscious and denied) really wants the child torn limb from limb — preferably publicly — just as it wanted its 'wicked' brothers and sisters — or schoolfellows to be struck down by a Jovian thunderbolt. And nothing less will satisfy this childish bit.

P. S. Richards in his practical article describes methods of protecting ourselves against these challenges to our authority. It may well be attacked as unprogressive — and the mature, developed teacher will not need these props (nor



will he send many children to the head.) But to how many of us do the adjectives 'mature' and 'developed' apply at all times — in all circumstances, wholly and completely. And how appallingly and unrealistically guilty we feel on those occasions when they do not — and we slip from this beautiful ideal of ourselves.

The successful exercise of our authority is one of the duties we feel to be laid upon us by those in authority over us. And, to some extent, we are right — it is! But to what extent, and how far do we colour and inflate the demands made on us through our own feelings (conscious and otherwise) about those in authority? More — what are our demands and expectations of them? Who can help them and us to bring these a little closer to reality?

Listening to the Chancellor of the Exchequer's latest broadcast of bad news the other day, my ten year old son commented 'What we need is a democracy.' Whatever he really meant — he was right in a deep sense. He expressed the feeling common of lack of participation and lack of communication between the governing and the governed. The trappings, the machinery and even the will are not enough. We have all seen schools with complex machinery for consultation and communication — which are not used. We have seen schools where there are no such institutions, yet having a real sense of communication and participation — revolving round extraordinarily complex factors in the personalities of head, staff and children, and the general environment and atmosphere of the school. Somehow — and how we do not know — those in authority seem to establish some kind of unconscious communication at each level which serves in lieu of institutions.

Charles Green in his letter, and Irene Caspari in her article, come down on the side of teachers as counsellors rather than outsiders. Some teachers make excellent counsellors for some children. But as Kathleen Voller points out 'not everyone . . . will be suitable' — *and not everyone will be suitable for every child*. It will be very hard — when this particular quality or skill becomes valued more in some teachers — for the others to accept that they do not and cannot possess it. Nor will it necessarily be the best classroom practitioners who have it. We know that

some people function more adequately in a group situation than in a one-to-one — whether client or counsellor. And much will depend on which side of the sociology v. dynamic psychology conflict (group v. individual?) the teacher and the child tend to come down.

One vital point in all this seems to me to tend to be missed. It is that authority (defined as the power to act for and independently of the subject) is of itself a barrier to communication. The more power you have (and *might* use) the less people tell you what is going on. Many people in authority would, probably justifiably, feel that they had to act on information received in confidence — in the last resort without the consent of the confider. Even if this is not so, the confider cannot be sure — and therefore does not confide until there is no alternative or disaster is on the point of striking. How many teachers could hear from a child that it was taking drugs or in danger of pregnancy — without feeling compelled to take some action to protect the child — other than simply talking with it. Many would feel, with good reason, that their professional sense of responsibility (the authority vested in them?) forced them to take action and they would probably be right. So the confidence is not given — and in the long run the child and society suffer.

In the same way, the head cannot become the recipient of the doubts, fears and anxieties of his staff unless he promises to do nothing — in which case he will eventually know a great deal — and be almost completely ineffective as an authority.

I have no doubt whatever of the ultimate value of talking and discussion in decision-making. I admire enormously, for example, the Quaker method of arriving at decision by consensus. I am sure that the ultimate method of preventing schoolgirls becoming pregnant and adolescents from trying out drugs and becoming hooked is by giving them insight into the dangers and disadvantages and relieving those tensions which aroused the desire in the first place.

But for those in authority, these slow and gentle approaches cannot yet be sufficient. Society has not fully — or even largely — accepted this kind of approach to the problems of children. And if



teachers need the props that Richards describes, how much more do children need the support of a beneficent authority which will act while they are still confused and uncertain.

The major point is that this is not all they need. They need, *as well*, someone to whom they can talk who will *not* act — and who has no authority (in this sense.) Children and Teachers (and no doubt Heads and Inspectors) need someone who knows the environment and the situation, who cannot be shocked — to whom anything can be said — but who will do nothing about it until asked.

Such a person must be free from pressure from above to pass on confidence (it is not easy for a head or teacher to accept that there will be things happening to his children about which he cannot be told.) He cannot be an ordinary teacher at the same time (though he or she, may well have been one.) He must be trusted by those in authority as much or more than by those he is helping.

This is the role of the counsellor — that he be without authority or its attributes — that he listen without acting — and that he can be given knowledge (and give it) *because* he has no power. It will not be an easy role.

The author of this series is a visiting remedial teacher working in secondary schools for one of our larger local authorities. Since any more definite identification would result in breach of confidence to his pupils and colleagues he prefers to remain anonymous.

Unusual opportunity for TEACHER to join existing well experienced young team in a therapeutic community for 32 emotionally disturbed boys and girls where the adults live with the children in a very real sense. Hard work but unusual opportunities and experience. Burnham scale plus full board. Homer Lane Trust, Church Lane, Toddington, Glos.

## *SEEK — A New Hope for the Disadvantaged*

Virginia Rowley

Assistant Professor of Education, Lehman College, The Bronx, New York

### **Purpose of Seek**

'Poverty is a psychological process which destroys the young before they can live and the aged before they can die,' says Yale Psychologist, Ira Goldenberg. 'It is a pattern of hopelessness and helplessness, a view of the world and oneself as static, limited and irredeemable, expandable. Poverty and ignorance bring about a condition of being in which one's past and future meet in the present — and go no further.'<sup>1</sup>

The plight of the ghettos is the very opposite of the American dream. The final solution, however, is not in just relieving deprivation but in enabling the young to break free from the vicious cycle of poverty and ignorance that has enchained their ancestors for generations.

One new program that is attempting to give a broader horizon to disadvantaged youth is SEEK, which stands for the **Search for Education Evaluation and Knowledge**. Its purpose is to provide an opportunity for a college education in The City University of New York for those young people who may have the academic potential but, because of deprivation, did not do well in high school and, therefore, cannot meet the regular entrance requirements for the senior New York colleges. The Program is thus looking for those disadvantaged students who can successfully complete college with intensive counseling, additional scholastic help, remedial courses, tutoring, and other forms of assistance.<sup>2</sup>

### **Background of the Program**

The prototype of SEEK was the Pre-Bac (baccalaureate) program established in the Fall of 1965 by a mandate of the State Legislature at the uptown branch of City College of New York and headed by Dr. Leslie Berger. It was succeeded by SEEK in the fall of 1966, also by a mandate of the State Legislature because of the concern that 90% of City College was white despite the fact that 90% of the population in the neighbourhood



was Negro. Also most influential was the fact that only 10% of the total enrollment of The City University was Negro or Puerto Rican, far out of proportion to their representation of the City's population make-up. The initial mandate called for the enrollment of 1,000 students spread amongst the senior colleges but the Master Plan for The City University provides for expanding the SEEK Program to include at least 10% of the student body of each senior college by 1972.

At present, the senior colleges with SEEK programs are Brooklyn College, City College of New York (uptown), Herbert H. Lehman College (formerly Hunter-Bronx), Queens College and New York College in Queens. There is also a University Center at the Hotel Alamac at 71st Street and Broadway which offers remedial work, counseling, and college courses through the second year and then leads to transfer within The City University for the remaining years.

In the beginning, the State Legislature appropriated \$1 million, with funds to be matched by New York City. For the coming year of 1968-69, \$5 million has been voted by the Legislature with the City hopefully matching these funds.

The central office of SEEK is the Hotel Alamac, Dean Leslie Berger is the director of the Program. He is responsible to Chancellor Bowker, who, in turn, is responsible to the State Legislature. Dean Berger, as coordinator of the program, regularly meets with SEEK directors of the various colleges and the University Center, as well as counselors and teachers in the program.

Dr. Rachel Wilkinson is the Director of Community Relations and is in constant touch with 1,500 community organizations which are the chief sources of referral to SEEK, although many youngsters are self-referred. Students, themselves, also find and refer other potential students.

SEEK Headquarters acts as a central clearing house for all applicants. It is here that prospective students file their applications and send their high school transcripts or whatever academic credits they have. Academic credits from general and vocational diplomas are accepted. People with high school equivalency may also apply by sending a photostat of their diploma along with

their application.

At Headquarters, applications and transcripts are screened and potential students are selected. An attempt is made to place students where they request, but because space is limited, this cannot always be done. If they are successful, students who qualify, can look forward to a B.A. degree after a five-year period. An extra year is granted for non-credit, remedial courses which the students may have to take before advancing to college level courses.

### **Criteria for Admission<sup>3</sup>**

1. Applicants must be high school graduates or possess an equivalency diploma. It is not necessary for them to have an academic diploma or Regents credit in order to be accepted. Regardless of the type of high school diploma, all students with an average of 70% and above in the academic subjects will be admitted to the program if there is space. The usual entrance requirement is an academic diploma and an academic average of 85% or above.

All applicants who score 50% or better on the examination for an equivalency diploma will be admitted to the program, again, if there is space.

All applicants whose high school records cannot be evaluated because of special conditions such as attendance in foreign schools will have their records reviewed by the Committee on Admissions and will be considered for entrance into the program.

If there are vacancies after students fulfill the above requirements, applicants with high school averages of 65% to 70% in academic subjects will be selected randomly to fill all openings.

2. The applicants must be under thirty years of age. This age limit is set to assure opportunity to the younger members of the community.

3. Applicants must not have previously attended college or be eligible for matriculated status in The City University.

4. Applicants must be citizens of the United States or must present a Declaration of Intention. They must also have resided in New York City



for at least one year.

5. Most importantly, those admitted to SEEK must live in an officially-designated poverty area such as South Jamaica, Harlem, and Bedford-Stuyvesant, and must meet financial deprivation criteria. As regards financial deprivation, there is no set monetary cut-off figure. Rather, each case is handled individually and depends on such factors as the number of people in the family, weekly take-home pay and the expenses of the family. This information is gained from the application blank.

#### **OPERATION OF THE PROGRAM<sup>4</sup>**

The program does not operate during the summer but only during the Spring and Fall semesters. If a candidate is accepted after the screening of his records and application, he receives a letter and is assigned to a college. The assignment depends not only on the candidate's choice but also upon the space available at any specific college. If an agency has referred the candidate a letter of acceptance is also sent there.

Upon reporting to college, the candidate is assigned a counselor with whom he has weekly or even more frequent conferences. Usually, a counselor has a student load of fifty. The candidate is then given a series of tests for placement purposes. Usually, these consist of a SCAT test and general aptitude tests in English, mathematics and reading comprehension. If a student speaks a foreign language, he is tested in that also. In general, each SEEK student receives an individualized program according to his needs and aptitudes.

Though programs vary somewhat from college to college, that at Herbert H. Lehman in the Bronx may be considered rather typical. This college started its program in February, 1968, with 96 students only four of whom have dropped out and they for personal reasons. Lehman, this last Spring semester of 1968, after testing its SEEK students, formed six sections of remedial English, five sections of remedial mathematics, six sections of reading and six of speech. In reading, for example, the student must score better than the fifth year percentile or else a special SEEK reading course must be taken. Usually there are not more than fifteen students in each SEEK remedial course

so that individualized attention can be given. The intensive nature of the work can be seen by the fact that most SEEK classes meet four or five times a week instead of the usual three. The SEEK students take history with the regular freshmen. In general, their average school week, not including homework is twenty-two hours.

To achieve admittance into the regular credit-carrying freshman English course, for example, students have to do A or B work in SEEK English. If they get C or D, they stay in SEEK English, in the second level of the class. If they receive an F, they must take the same course over again.

Once a month, they also have a two-hour special workshop in American History and citizenship, given by a member of the History Department. In addition, they are coached in study skills, in how to take tests, and how to abstract concepts.

Bi-lingual instruction in SEEK classes, if needed, has just been approved by Governor Rockefeller. However, there are no bi-lingual classes at Lehman. There is also provision for tutoring. At Lehman, this is done by honour students in the field in which they are tutoring. The pay is \$4 per hour and the usual student load, two.

At Lehman, the average age of the SEEK student is between 21 and 22. Many have worked previously and some have families. The SEEK students pay no fees and receive free books. In addition, they receive stipends varying from \$10 to \$50 a week depending on need. In general, they are not supposed to work but be full-time students. However, at Lehman, because of economic pressures, 15 of the 92 students, most of them heads of households, have a part-time program and can work full-time. They take only two classes a semester and receive no stipend.

SEEK teachers are usually volunteer college teachers or former high school teachers. Graduate students, especially those with high school experience but looking toward college teaching, are also used.

It is important that the SEEK students understand that they will not be given special privileges and considerations, when competing with regular students. There will be no change in regular



course requirements but they will have to meet the same pressures and sacrifices of the other students. In other words, they must be dedicated to study, learning, and achieving the B.A. Degree. At present, very encouragingly, 50% to 60% of the SEEK students in all the colleges are doing work of C or better.

### WHAT WILL THE FUTURE BRING?

Of course, like every other program, additional funds are needed for required expansion. Of the current 6,000 applicants to the program, space was available for only 1,000 in September, 1968. Then, too, more groups must be brought into the program. Of the 100% of the SEEK students, 90% are Negro and Puerto Rican, the Puerto Rican comprising only 11%. Thus, more Puerto Rican and other students must be encouraged to apply.

Despite the squeeze for funds and available space, and considering the few years it has been in operation, SEEK appears to be succeeding. It has not lowered standards, but rather has provided opportunity and inspiration to those whose potential skills might otherwise be lost to society.

As Chancellor Bowker said, 'The SEEK program as a whole is one of the University's most significant steps forward.'<sup>5</sup> While at the present time many of the SEEK students are in the enrichment courses, in a year or so, most will be in regular sections. It may very well be that SEEK students in campuses will add a new dimension to the student body such that would create a more stimulating and exciting environment for all concerned.

At any rate, if the SEEK students continue to succeed, not only their lives will be enriched, but also those of the entire American Community, for true Democracy can survive only when the cycle of ignorance and deprivation has been broken. This is what SEEK, in its way, is attempting to do.

### References

1. 'A Nation Within a Nation,' *Time*, May 17, 1968 p. 30.
2. 'Special College Programs, The City University of New York,' 1968, p. 1.
3. 'Special College Programs, The City University of New York,' 1968, pp. 1, 2.
4. Interview with Professor Benjamin Lapkin, Director of SEEK at Leham College, May 1, 1968.
5. Professor Benjamin Lapkin, Director of SEEK at Leham College, 'Fact Sheet on the Inauguration of the SEEK Program,' February 15, 1968, pp. 3-4.

## THE RIGHT TO EDUCATION

A. Watney

One of the fundamental clauses of the United Nations Charter of Human Rights is the right of all people to an education. This has been accepted in the majority of countries which adhere to the Charter. It goes on to give a definition of the content of education and this is where we meet with widely different interpretations.

It states, *inter alia*, that education 'shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups . . .'

Demonstrably, full adherence to these principles has yet to be achieved in all countries and this Human Rights Year should give us an opportunity of taking a close look at how we, both as individuals and as nations, are carrying out this clause and what we conceive to be the aim of this duty laid on us.

First, it should be remembered that the Charter does not state that this is a desirable objective. It lays down quite clearly that education is the right of every individual, one that no parent or government may deny. It is the right of each one, irrespective of race, creed, sex, nationality or physical or mental condition.

But while most of us are agreed that the means of education should be provided, we differ as to its content, purpose, application and on whom rests the responsibility for ensuring that it is given. Is it primarily that of the parents, the State, the Church? Is it to be public or private, free or fee-paying, given at home or in school, in day or boarding-schools or in institutions? Is it only a matter of academic learning, is it vocational in purpose, or is it a life-process aimed at integrating the individual?

The answers we give to these questions will inevitably be based upon the whole network of our particular civilization. Whether we conceive of education as extending over a definite period of time and leading to a career, whether we see it



as preparing a child to take its place in a traditional society, whether we see it as a gateway or as an end in itself depends on the values prevalent in each given society.

For many it is the task of parents; it is argued that they are responsible for forming the child's judgment, its manners, its morals, its mind. Others look upon it as exclusively the province of trained teachers. To produce a well-balanced personality, the combined efforts of both are necessary. It is not enough to train the character, to produce a well-adapted, hard-working, honest citizen, to foster the virtues of tolerance, integrity, courage and gentleness; nor is it enough to aim at making of him or her a first-class worker, a good mother or father. Real education calls for more than these.

In its widest sense education is a preparation for life. Its aim is to bring to fruition all an individual's latent powers and potentialities, to ensure that he or she is given the opportunity to 'grow in wisdom and stature'. To make of each boy or girl a complete man or woman.

This is not to suggest that the educator should have preconceived notions of what constitutes the ideal, nor endow each sex with its own patterns of response and behaviour. There is no stereotyped mould or archetype to which each of us, within our own culture, must conform. The educator's task is to seek out each individual's personal pattern and nurture it to full maturity. A poet is no less 'manly' than a footballer; a woman doctor no less 'womanly' than a housewife. The failures of education are to make the poet into a footballer, the doctor into a housewife, instead of letting each develop to his or her highest level of achievement.

And this is where the words of the Charter are particularly relevant. The main aims of education are to enrich the mind, to make it quick and eager to learn, capable of discerning the true from the false; enthusiastic yet sceptical. To shape a personality which shall be free and in that very freedom gain the tolerance and understanding necessary to live in harmony with all beings, ready at all times 'to enter into a neighbour's skin and walk around in it', to accept all mankind as brothers and sisters while

acknowledging and enjoying its manifold diversity, respecting its differing customs, gods, languages, viewpoints.

Where does education begin? To be consistent, since the child is destined to live in a community, it is logical that it should be imparted within that community and first of all in the home and family. A child does not learn only from its parents: brothers and sisters, cousins, grandparents, uncles, aunts, are as important in the process of education. The young child needs to learn to approach the world as a whole and it is important that he or she could be able to cultivate different relationships from an early age. Children need a home where they can grow, an atmosphere of encouragement towards discovery and independence, the security of affection and the spur of sibling rivalries and companionship. In our Western culture an only child or the eldest of a family are often cut off from their near contemporaries and should be given frequent opportunities to meet and play with other children.

As they grow older the smaller world of family relationships needs to be expanded and replaced by a wider society. However excellent the qualifications of tutors and governesses, their training should not be substituted for that of the school unless it is essential that the child be taught at home. The real task of private educators is to give invaluable help outside school hours, especially to those who may be kept back by illness or handicap or by the slower rate of development of their classmates.

Again, since the community we live in is a mixed one, it seems that a co-educational system is the better preparation for entering it. We are apt to understand those we know as children better than those we meet in adult life and our whole attitude to our neighbours is conditioned in our early years. But here we may come up against traditional customs or parental choice. And the latter is important since although parents may not always be the best judges of the most suitable form of education for their children, it is dangerous to place the power of dictating the content and method of education in the hands of any Government authority.

What form of schooling can provide the best



education: a private or State school, a religious school, a day or boarding school?

Bearing in mind the purpose of education as defined in the Charter, which can only be ensured by a partnership between parents and teachers, it would appear essential that the child should attend a day school where possible. Thus a link will continue to be maintained between the child and the family, between school and the adult community. A boarding-school is a closed world. There is no room in it for the wider range of human experience: for birth and death, marriage, sickness, pain, warmth, security, ageing, love. It may develop independence, self-confidence, initiative and the team spirit, but these qualities will be inculcated in a vacuum, excluding the wider world in which the children will need to live. However, where the development of a child's personality is in danger of being stifled at home by over-protection or over-severity, it is preferable to arrange for weekly or monthly boarding.

Many parents believe that private schools offer greater opportunities as the child will receive a greater share of attention; this may be true in the best private schools but even this advantage should be weighed against the lesser opportunity to mix with all types of people and become enriched by a cross-fertilization of cultures and ideas.

It may be felt that a religious school is indicated. Some parents fear that their children, in the freer atmosphere of a secular school, may learn to question their faith or abandon the moral ideals which they have been taught and it is true that the danger exists. A decision on this point will have to be made after taking other factors into account. Should religion be a conformity? Should a moral code be adhered to because it is customary? Does adherence to such a code have any positive value, or is it better that the child, armed with his early teaching, should have to face and defend his beliefs in the arena? A faith blindly received is no faith. It has to be born in each individual before it can flourish. If the child goes to a denominational school it is imperative that he or she have an opportunity outside of school hours to learn about different faiths and unbeliefs, to study historical and scientific theories that may conflict with received ideas.

Only thus can the mind grow.

Although this may not always be possible, it is advisable that a child be exposed to more than one culture. This might be arranged through a system of school exchanges, two children of similar age spending a few months each in the other's country, home, school. Not only would this be beneficial from the point of view of acquiring a second language (and it is impossible to learn any language correctly outside its country of origin) but — and this is the most important factor — they would thus become acquainted with a new set of values, different customs and beliefs. As a consequence, the dogmatism so often met with in children and adults ('we do it this way and it is the right way') might give place to a greater humility and understanding of human diversity.

Perhaps the most important lesson any individual can learn is a healthy scepticism, to learn not to be afraid to think and question and to follow through each idea to its logical conclusion. So many reject an opinion or adopt a standpoint without exhausting its content. They use words which for them have only a limited meaning, not suspecting that they may contain a greater wealth of ideas. They talk of 'progress' 'freedom', 'sin', 'politics' without defining the exact content they attribute to each word.

Ideally, the curriculum should be as general and as varied as possible. Specialists are notoriously narrow-minded. If a child is taught a wide choice of subjects, both academic and non-academic, there is a greater chance of his or her acquiring a well-rounded personality and becoming a respecter of human rights. The more ignorant a person the more prejudiced he or she will inevitably become. The closed mind is afraid of learning new facts, of having to re-think long held opinions, of analysing its most cherished notions. The aim is to free the intellect from fossilization, to develop the muscles of body and brain, to encourage the growth of spirit.

Some may be held back in their development by mental, moral, physical or spiritual deficiencies, but the seed is always there. It must be given the right soil in which to grow.



One of education's strongest adversaries is the habit of conforming. Generally, children are anxious to conform to the 'mores' of their society, they dislike being in any way different. It is this fear of the exceptional that leads to discrimination in play and later in life, against all who do not accept the same rules, beliefs and customs, who are physically, mentally or socially different: more intelligent or more stupid, stronger or weaker, blacker or whiter, richer or poorer; who do not like the same games, hobbies, books, films, clothes, who do not speak the same language as the general herd. It is the parent and teacher's role to combat this tendency, to point out that individuality is the most precious of all possessions, that the miracle of life has given a separate identity to every flower, fruit, tree, to beast, bird or human, and that in this very diversity lies the full richness of the Universe.

This is where some psychologists have done us a disservice. An American once told me that she was taking her son aged seven to a psychologist because he was 'a-social'; enquiry revealed that he preferred reading to baseball and his own company to that of other children. It is true a child may withdraw from social contacts because he or she feels inadequate or inferior, but if a liking for solitude is regarded as the sign of a psychological or personality disorder, then what shall be said of many great poets, artists, dramatists, explorers, of the past and present who have been and are essentially self-sufficient? Does the world no longer need its leavening of great individuals, who can only create in freedom and who must grow as Nature intends and not as Society decrees?

A certain conformity may have to be enforced in family and school but it should be kept to a minimum and diversity encouraged wherever possible. The revolt of present day youth is basically a demand for this freedom.

It should be stressed that boys and girls should be given the same access to education. Those who would restrict certain subjects to one or the other group (e.g. carpentry and electrical work for boys, sewing and domestic science for girls) are limiting them. Any man or woman may have to live alone; each is handicapped if he or she has not learned to cook, sew, mend a fuse, put up

a shelf. This is even more important in the emergent countries. Moving with the times, the women will refuse to be bound by tradition and demand equal opportunities and they must be trained now to make the most of them so that their children may learn from them and not enter the modern world bound by ancient traditions and superstitions.

A number of parents deplore the present-day lack of morals in young people, their rejection of the past. But young people must be free to evolve. The gods of their fathers, old codes and traditions can no longer bind them. The whole modern revolt is basically both religious and moral. Young people condemn the double standard which so often motivated their elders, they refuse to pay lip-service to empty ideals, to uphold one standard and live by another. They throw out religion because they believe it was the rock on which their parents' generation built their lives and they will have none of it. Their mistake is to believe that religion is the empty shell they have imagined because they have so little knowledge of the real thing. Perhaps it is the fault of educators who have shown them only a travesty of it. They are intolerant because their idols have proved to have feet of clay; and they reject them. But the rest of the idol may still be solid gold. They do not realize that perhaps the adult world they condemn was once founded on an idealism as great as their own but which failed because human beings, even their ancestors and parents, were not saints.

It is interesting to note from the results of a competition held recently for children in this country what schools children themselves would like to have. They do not talk of abolishing schools or doing away with traditional teaching methods. They are enthusiastic about learning; their minds are avid for challenge, for an opportunity to expand. One of the mistakes which has been made in many recent educational experiments is to suppose that learning should be fun. Learning is not a game, and the children know that it is not. They are not asking for it to be made easier for them; they are ready to meet difficulties head on, to resolve problems for themselves. Their main plea is that learning should be related to life in a way it often fails to be at the present time. It is of little use to give our young people



facts if they are not taught to analyse them and to gain from them; to teach about past events and keep them in ignorance about their effect on twentieth-century ideas and civilizations; to teach them mathematics, geography, science, without showing how these may be used in the future and how they are needed in travel, commerce, medicine, technology. Examinations may give some idea of a child's potentialities but they restrict education to instruction and provide no scope for a fertile exchange of ideas.

It is not wise to leave children without some firm compass by which they can charter their way through life. They complain that many teachers do not allow them to express contrary views and — more practised than their pupils in controversy — always end by gaining their point. The child, lacking the vocabulary and fluency to enable it to express its own view clearly, often relapses into a defeated silence. Education demands the expression of any and every view. Teachers need not abdicate their function as leaders. They can concede a point without losing face, but they still have a part to play, as does the chairman of a meeting, to guide the discussion to a logical and acceptable conclusion.

For instance, a discussion about whether youth has a part to play in the modern world and whether it is fair to 'contract out' by suicide or taking drugs may result in a re-appraisal of the values of the modern world, a more positive approach to its problems. Children will discern that if a policy of mass suicide were to be carried out the result would be disastrous for mankind. Would this matter? Why would it matter? Is life important? Why? The teacher is not there to give the answers, only to raise the questions, to point to the consequences of any given theory, to help the children to weigh the pros and cons and to consider all the aspects of a question.

It is for this reason that the teacher's own temperament and ideas are all-important. If he or she has absorbed without questioning all the traditional dogmas, the teacher may find it difficult to accept that there can be divergent viewpoints. A discussion on the content of, say, 'capitalism', 'sociology', 'patriotism' might reveal how often their meaning is taken for granted, yet how variously they can be interpreted

to an enquiring mind.

The educator's task is not so much to impart knowledge as the desire for knowledge and the tools for acquiring it. Schooldays should open up new paths; literacy is not the only key which opens the doors of a mind. The pupil needs to be inspired, to have an eagerness for life in all its fullness. When once the lesson has been learned, the content of learning may be varied **ad infinitum**, to suit each child, each society, each culture. It matters little if it be academic, manual, vocational; whether it be imparted in schools or consist of fishing and hunting, folk lore and handicrafts taught by tribal elders. Once the mind has been awakened, it will not sleep again.

Education need not and must not be confined to children. In many parts of the world adult literacy is a necessity for survival in an increasingly technological age. It has been proposed that it should be restricted in the first place to a purely vocational training, that it is enough if farmers can study their agricultural manuals or mothers are taught child-care and household management, and much is being done to help the spread of knowledge in the less developed areas of the world. But education cannot be limited to its functional aspect. The world of ideas, the cultural treasures of mankind, should be open to all. The risk is great that they may be plundered and cast aside; yet who can tell if in the illiterate and uncultured masses there may not be individuals whose lives will be enriched for having had the opportunity to make them their own? If education be not for all, it fails in its purpose. It remains a luxury for the few, a sterile pursuit of book learning for its own sake, a denial of those rights which the Charter has declared should be available to each and every one of us. If the door is locked to the majority, it is no longer a door but a wall.

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### ENEF Student-Teacher Dialogue

The series of ENEF London discussions with students have proved of immense interest, and any member within reach should endeavour to attend the meeting to be held on Tuesday 18th February at 8 p.m. at Sidney Webb College, Barratt Street, W.1. (near Selfridges).



# *Note on New Development*

## **Holiday Activities Project.**

### **The West Riding Educational Priority Area — Conisbrough/Denaby/Mexborough**

**30th December 1968 — 3rd January 1969**

Dear Miss Fisher,

I am writing to everyone concerned, directly or indirectly, with the above project. I hope this letter will serve several different purposes, as a programme, as a reminder or simply as a piece of information.

Obviously there are going to be a number of snags which we will only discover when the project begins. Too many, or too few children may turn up; you may need more materials, or more help in your activity; you may find yourself unable to do what you set out to do and asked to help in a different capacity. I would ask everyone to be as flexible and as self-sufficient as possible, particularly over organising your own meals and transport.

Yours sincerely,

Bob Finch

Director, Home & School Council,  
Derwent College, University of York.

#### **1. Play Centre**

Denaby Main School Rossington St., Denaby.  
Every day from 10 a.m. to 12 noon and 2 p.m. to 4 p.m.  
Ages 5 to 8.

There will be lots of good toys, constructional kits, jig-saws and games for the children to play with. Children's books from the County Library will be displayed and there will be a lot of other books to read. Stories and poems will be told and written.

In charge of the Centre  
Miss Jane Murray, Home & School Council.  
Mrs Gillian Johnson, A.L.A., W. Riding County Library.

#### **2. Art and Craft Centre**

Balby St. School, Balby St., Denaby.  
Every day from 10 a.m. to 12 noon and 2 p.m. to 4 p.m.  
Ages 5 to 11.

Paper, paint brushes and all sorts of other materials will be provided, and there will be a display of material from the Schools Museum Service.

In charge of the Centre  
F. T. Scholey, St. John's College, York.  
Jean Hampton, Mexborough Grammar School.

#### **3. Music Centre**

Morley Place School, Conisbrough.  
Every day from 10 a.m. to 12 noon and 2 p.m. to 4 p.m.

Ages 5 to 13

Simple musical instruments like bamboo pipes and drums will be made and played by the children. There will be singing, music and movement, and guitar, mandolin and recorder groups.

In charge of the Centre  
Garry Holding, Trinity & All Saints Colleges,  
Horsforth, Leeds.

#### **4. Children's Club**

Mexborough Grammar School  
Monday 10 a.m. to 12.30 p.m.  
Tuesday 10 a.m. to 12.30 p.m.  
Wednesday 2 p.m. to 4.30 p.m.  
Thursday 2 p.m. to 4.30 p.m.  
Thursday evening.  
Friday Evening.  
Ages 5 to 11

As well as producing a play with the children, there will be a variety of other activities organised by members of the Sixth Form College, including:-  
Embroidery, Soft Toy Making, Football, Music, Gym and a Camp Fire.

In charge of the Club  
Gwenneth Marshall, Mexborough Grammar School

#### **5. Trip to York Museums and T.V. Centre, York** Tuesday and Thursday Ages 10 to 11

Party of 'top juniors' will be taken by minibus to the Castle Museum, lunch at York University and to the T.V. Centre where the children can act and see themselves on television.

In charge  
Sue Wilson, University of York.

#### **6. Newspaper Reporting** Mexborough All week Ages 15 to 16

Senior pupils from Northcliffe High School will spend the week seeing how a newspaper is written and produced and will go out with staff reporters.

In charge  
R. D. Ridyard, Editor, South Yorkshire Times.

#### **7. Activities for older children** Northcliffe High School, Conisbrough All week Ages 11 to 16

A full programme has been arranged including:-  
Theatre visit; Art and Craft; Jewellery, Enamelling; Karting; Gilbert and Sullivan; Fishing; Photography; Walking in Derbyshire; Old Time Dancing; Rugby Football; Horse Riding.

In charge  
A. Young, Headmaster, Northcliffe High School.



## CORRESPONDENCE

Dear Miss Fisher,  
Thank you very much indeed for sending me copies of the December issue of New Era containing such generous coverage of our films. I am sure that this will help circulation — although at the moment, in fact, our problem is to keep up with demand, even though we have twenty prints of each in circulation!

The second copy of New Era is specially appreciated because this enables us to send one to the American Foundation which is sponsoring this work.

We look forward to inviting the New Era to see the third film in the series, which should be ready for review during the Spring. This is about JOHN, who is 17 months old and who goes into a residential nursery while the mother goes into hospital to have a second baby. In contrast to JANE, of the same age, who came through the experience of separation remarkably well while in our care, JOHN deteriorates dramatically in a well-intentioned institution which fails to meet his need of mothering.

Yours sincerely

James Robertson

Tavistock Child Development Research Unit  
Tavistock Centre Belsize Lane London NW3

## BOOK REVIEWS

### ‘Advanced Practical Geography’

Arthur Guest  
Heinemann 30s

Advanced Level Geography Teachers are still looking for a satisfactory practical Geography book and this could well be it. The book is divided into three sections: Processes and Structures, Human Geography, Climate and Weather. The author has chosen areas and exercises which cover typical examples of these varied aspects of Geography. Liberal quotations from acknowledged authorities show the basis of the writers’ ideas. It is well illustrated, well-written and contains ample exercises.

Candidates who have studied this book make reasonable attempts at answering the Advanced Level Map Reading Questions. The approach which the author has adopted, which, I am sure, is the right one, is that map interpretation is fundamental to all Geography teaching and not a subject to be taught in isolation.

The loose maps in the pocket at the back of the book are in danger of being lost and at 30s, this book is expensive.

P. S. Richards

## BOOK REVIEWS

Due to a most regrettable error, we notice that two book reviews became mixed in the December issue, and we offer our apologies to the Reviewers, William Yule and Raymond King, and also to the Publishers of the books. We feel bound to print the reviews in full again in this issue so that the true value of the reviews may be appreciated.

### ‘Planning Small-Scale Research’

K. M. Evans

London: NFER, 89 pp., 6s 6d.

Increasingly, teachers in training, especially experienced teachers taking advanced courses, are called upon to undertake a small piece of research as part of their course of study. This book, one of the first paperbacks in a new NFER series called ‘Exploring Education’, aims at providing’ . . . a practical introduction to research of a type which a teacher or student might be able to carry out in school.’

Dr Evans first discusses some of the different types of questions which practising teachers, desirous of extending their professional knowledge, may pose themselves. Such questions as ‘what common interests draw children together in a group?’ or ‘to what extent is progress in a school subject related to intelligence?’ She discusses how to narrow down the field of enquiry, where to go to find recent surveys of the literature on a particular topic, which journals to consult, and so on. Each step is carefully explained and well documented. Planning experimental studies is dealt with with the same thoroughness, and throughout great emphasis is laid on the need for careful planning and pilot work so that a senseless answer does not arise from an originally sensible question.

The final chapter deals with the reporting of the research, either as a thesis to be lodged in the library or as an article for publication in a journal. Styles of writing, how to quote, how to cite references and how to organize and present these data, all these and more besides are discussed with a sureness of touch which can only come from many years of good, practical tutoring. Undoubtedly this will become a prescribed text on many advanced diploma courses, and at 6/6 it is destined to become a best-seller.

William Yule M.A., Dip.Psychol.

### ‘Experimental Design in Education’

D. G. Lewis

University of London Press: 192 pp: 35s.

The publication of Dr Lewis’s ‘Experimental Design in Education’ following his ‘Statistical Methods in Education’ is both noteworthy and timely.

Comprehensive reorganisation, curricular reform, and the ‘teaching revolution’ are speeding up the pace of change in the schools. New modes of organisation, new methods and approaches, and new media of instruction are being introduced, and, because many teachers feel the changes to be overdue, much that is being tried out awaits the confirmation of what may be called operational research in the classroom.

Happily this is on the increase, as more teachers become reasearch-minded and more researchers classroom-conscious.



Dr Lewis stresses the importance of guidance before the experiment is conducted, if the results are to be as useful or significant as would be desirable. In most experiments of the kind envisaged the numbers dealt with are expected to be relatively small. Sound statistical methods are therefore needed in formulating the conclusions that can properly be drawn. Experimental design assists analysis and interpretation and ensures that the logical requirements of valid deduction are met.

Seven basic designs most often used in educational research are severally explained: the purpose of the particular design, the method of computation, and the theoretical model, with illustrative figures and tables.

Readers without much knowledge of statistics may follow the main themes with understanding and interest, though to derive full benefit from the study they are advised to equip themselves through a preliminary reading of the author's 'Statistical Methods'.

To teachers who have it in mind to plan or participate in a piece of educational research I commend this book as combining the authority and experience of the expert with a lucidity and logical exposition that makes the subject matter accessible to the layman.

Raymond King

**Review of Arthur T. Baron (ed.)  
Studies in Environment Therapy Volume 1 1968  
Published by Planned Environment Therapy Trust 10s.**

It is a nicely contrived and happy coincidence that the first volume of a new series of studies on various aspects of 'environment therapy' should coincide with the eightieth birthday of one (Dr Marjorie Franklin) who has spent so much of her working and professional life so successfully devoted to the education and treatment of psychologically disturbed children and young people. This collection of short papers has mostly been read at various times over the last few years to meetings of the Planned Environment Therapy Discussion Groups. One of the papers (by Dr Franklin herself) has already been published in 'New Era'. They are written by people who are, or have been, in prominent positions working with maladjusted children in boarding schools. Such a specialised field of writing would seem at first sight to be of interest only to a very specialised group of readers; but everyone interested in the wider implications of ways and means of dealing with disturbed children will gain something from reading these papers. It is inevitable, especially in this field, particularly, perhaps, that any reviewer's predilections based on opinion and prejudice will determine an emphasis in one direction, whereas a different reviewer might well reverse the order of value and importance. To this extent it is a little hazardous to select for mention one paper rather than another. At the risk of incurring others' wrath, I took particularly to one of the later contributions (p. 77) by the Head of Bodenham Manor School (Edward Saunders), Hereford, where he describes his approach to his school under the title of 'Further development of a Planned Environment Therapist'. For example, he stresses the importance of people outside the school as a factor in treatment — as he puts it (p. 82) 'all of the people they meet outside are important for they can give confidence to a boy that he is liked by ordinary people'.

I like, too, Dr Marjorie Franklin's contribution (p.67) where she attempts to outline some guide lines, rules of thumb, principles or what you will in dealing with disturbed children in a therapeutic environment.

The Editor himself points to a certain difficulty in dealing with the perhaps rather cumbrous term 'planned environment therapy', as in his introduction he observes that he was 'confounded by the lack of agreement among those seeking to establish planned environment therapy about the language in which it is to be discussed, recounted and communicated'. This reviewer finds himself equally confounded about the usefulness of these various concepts in dealing with maladjusted children and this first volume of papers does nothing to resolve his doubts and queries. Many of the writers have been pioneers in this field (e.g. David Wills) and it is a measure of their success, I think, that one can now ask 'Isn't planned environment therapy the aim and object of all education — not only of very disturbed children?'. A number of other questions suggest themselves. In what way, if at all, does planned environment therapy differ from those educational principles used in any good boarding school? Should children (and especially perhaps disturbed children) ever be sent to a boarding school away from the ecological environment, their family, friendship and kingship groupings? If it is true (as seems likely) that more disturbed children are found in day maladjusted schools than are in boarding maladjusted schools, why send these less disturbed children away? The reader of this volume will want to ask many questions in similar vein perhaps, and although the answers will not be found here, yet those interested in maladjusted children will derive profit from reading such a variety of accounts by such a variety of well known names in this field (David Wills, Robin Laslett, Dr Neil Macrae-Gibson, Janet Grieve).

H. J. F. Taylor

**Dimensions of Reading Difficulties**

**A. T. Ravenette, B.A., Dip.Psych., Ph.D.**  
(Senior Educational Psychologist, London Borough of Newham)  
**Pergammon Press**  
**Commonwealth and International Library**  
**Problems and Progress in Development**  
**General Editor, Dr J. H. Kahn, M.D., D.P.M.**  
**Date of Publication 30.9.68.**  
**Hard Cover 21s.**  
**Flexi-cover 13s.**

This book, published by Pergammon Press, is one of a series devoted to the removal of barriers between different professions interested in the same problem, but approaching it from various points of view and with differing terminology, possibly unaware of what other professions have been doing and thinking about the same problem situation.

This book is about the Reading Failure Problem. It is concise. In 100 pages Dr Ravenette provides both a survey of different approaches to Reading Failure, and a reminder that good communication must underlie effective thought and procedure.

His book is of great value in these two main respects. Firstly it provides a knowledgeable and enlightened exploration of what Dr Ravenette calls the 'Dimensions' of Reading Failure, that is to say, the divers points of view from which different disciplines will see the problem, and also the factors integral to the aetiology and resolution of the problem.



In doing so he has written a reliable guide to the state of things in remedial reading enquiry today.

In several chapters he examines these 'Dimensions'; factors such as the situation within the child, the family, and the school, and he advocates the inter-relating of the attribution of causal factors, for incidental to his, and to J. M. Morris's surveys of the opinions of headteachers as to the chief causes of Reading Failure, he reveals that there may be a tendency not to relate factors, but to ascribe Reading Failure to one or other factor pre-eminently.

The tendency to adhere to one's favourite explanation, arrived at as the result of living one's own life only, has a slowing-down effect on problem-solving, and it is this that Dr Ravenette in his book, and the Series in general seeks to overcome.

Dr Ravenette also offers communication techniques by means of which interdisciplinary barriers may be removed. One rarely sees signs of semantic awareness as one does in this book. The author reminds us that language developed within a discipline (and its necessary vehicle) should nevertheless be capable of interchange with the language of other disciplines.

He makes another important point, that in problem-solving the formulation of the problem must hold in it the prospect of action, when he says that a diagnosis is of little use unless it leads toward remedial action. He exemplifies this as follows:- if an investigator ascribes Reading Failure to lack of innate ability, where, so to speak, does anyone go from there? All of us who have taught will take his point, for we know that minute to minute and day to day there is always the prospect of improvement in any child's performance.

If an inter-related view of the causal Dimensions is taken, then, the author suggests, one Dimension can be used to supplement another, and a course of action appears as an alternative to a seeming impasse.

Near the beginning of the book, Dr Ravenette writes a short paragraph on Theories, reminding us of their 'built-in obsolescence'. In his own words:- 'Theories are inventions of the mind and they reflect the sense which individuals impose upon their experience of life. Every theory is limited, however in the range of phenomena for which it can account, and moreover it is limited in the length of time over which it will be useful'. Dr Ravenette is in very good company in expressing such a liberating thought as this, and he ably meets the demands of this 'Problems and Progress in Development' Series.

Helen Corkery

## **NOTE ABOUT A COURSE OF LECTURES**

### **Education or Indoctrination?**

A ten-weekly series of lectures and discussions at the **City Literary Institute** on **Wednesdays** from **7.45 to 9.15 p.m.** starting **Wednesday, January 22nd.**

**Lecturer: Margaret E. Rose, B.A.**

The Education Act of 1944 made religious education and worship in state-sponsored schools compulsory. To secular humanists this seems an affront to liberty — an attempt by a diminishing minority to coerce the

young into belief. To Christians it represents a natural desire to pass on to children a faith and culture which they themselves have found good.

Does the Act still represent the opinion of most British people? How easy is it for a Jewish, Muslim, Buddhist or Atheist parent to withdraw his child from school religion? How do heads of schools and teaching staffs view the responsibility which is placed upon them? and how competent are they to cope with it? How do the children respond to religion as presented in schools? and what light can the psychology of child development throw on the subject? Should schools concern themselves with 'moral education' and leave religion to the churches? and can one separate the two? In an age of theological questioning can there be said to be a body of common Christian beliefs to be passed on?

These and similar questions will be discussed during the series. The course is intended for anyone interested in the subject who is prepared to take part in open-minded and constructive discussion.

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## **CHANGE OF ADDRESS of the ENGLISH SECTION**

The attention of all members of the ENEF and others, is drawn to the new English Section Headquarters address. Owing to the unfortunate resignation of John Hertslet due to ill health, it has been necessary to find a new Secretary and a new home, and Raymond King has kindly agreed to undertake the job of Hon. Organising Secretary from 2 Wilton Grove, New Malden, Surrey. We wish John Hertslet a speedy recovery to good health and Raymond King good luck in his new office.

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## **BOOKS RECEIVED**

**Twentieth Century Themes — The Chainless Mind**  
M. Caldwell & J. L. Henderson, Hamish Hamilton, 30s.

**A Pergamon Programmed Text for Industry & Commerce:**  
**Break-Even Charts;**  
**Industrial Training Act;**  
**Effective Communications;**  
**Critical Path Methods;**  
**Discounted Cash Flow;**  
**The Manager & Programmed Learning.**  
By Learning Systems Ltd., Pergamon Press,  
£15 15s. per set.

**The Housing Problem**  
M. Goff, Heinemann, 6s.

**Why Conform**  
H. Rose, Heinemann, 6s.

**Adam Smith**  
Sir Alexander Gray, Historical Assn, 3s 6d.



**Henry V**  
C. T. Allmand, Historical Assn., 3s. 6d.

**Challenge & Response No. 2**  
H. Cunningham, Pergamon, 11s 6d.

**Highlights of the 1966 CSE Monitoring Experiments**  
Nat. Foundation for Ed. Research, 3s. 6d.

**School Counselling & Counsellor Education in the United States**  
Report by Hugh Lytton, Nat Foundation for Ed. Research, 12s. 6d.

**Les Vacances du Petit Nicholas**  
Goscinnny & Sempe, Longmans, 6s.

**Discovering London —**  
1) **Roman London**  
G. Derwent, Macdonald, 5s.  
2) **The Conqueror's London**  
D. Brechin, Macdonald, 5s.  
3) **Medieval London**  
K. Derwent, Macdonald, 5s.  
4) **Tudor London**  
A. R. Robertson, Macdonald, 5s.

**Society, Schools & Progress in China**  
Chiu-Sam Tsang, Pergamon, 45s.

**Lord Hear Us**  
Sister Mary Oswin, G. Chapman, 7s. 6d.

**The Man who could read Stones**  
A. Honour, Worlds Work, 21s.

**Troll Weather**  
E. Coatsworth, Worlds Work, 13s. 6d.

**They Lived like this in Ancient Rome**  
M. Neurath & J. Ellis, Macdonald & Co., 7s. 6d.

**Your Parliament**  
C. D. Bateman, Pergamon, 15s.

**Lust for Learning**  
A. R. Nielson & others, New Experimental Col. Press, Denmark, 32s. 6d.

**Towards Creative Writing Books 1 & 2**  
S. M. Lane & M. Kemp, Blackie, 6s. 6d. each.

**Dimensions of Reading Difficulties**  
A. T. Ravenette, Pergamon, 13s.

**17th Century England**  
**No. 3 Life in England**  
A. William Ollis & W. Stobbs, Blackie, 9s. 6d.

**Tip Tip and Puss**  
**Tip Tip in the Sun**  
**Good Morning Tip Tip**  
**Once Upon a Time Tip Tip**  
M. Verite, G. Chapman, 7s. 6d. each.

**Twentieth Century Themes**  
**Poverty & Affluence**  
Sarah Child, Hamish Hamilton, 35s.

**What St. Paul Really Said**  
J. W. C. Wand, Macdonald, 21s.

**The Sea Brings Forth**  
J. Rudloe, Macdonald, 42s.

**Comprehensive Education**  
T. G. Monks, Nat. Foundation for Edu. Research 42s.

**World Outlook 1900-1965 — A Study Series**  
M. Bryant & G. Ecclestone, Faber & Faber, 15s.

**World Cooperation**  
J. L. Henderson, Faber & Faber, 6s.

**The End of an Era**  
J. Standen, Faber & Faber, 6s.

**The Edwardians**  
J. Standen, Faber & Faber, 6s.

**Struggle in the Desert**  
H. Browne, Faber & Faber, 6s.

**At Home in the World**  
J. M. Cherrett, Faber & Faber, 6s.

**Round Table of the 20th Century**  
M. Dyer, Faber & Faber, 6s.

**From Warlords to Red Star**  
H. Higgins, Faber & Faber, 15s.

**The Second World War**  
H. Browne, Faber & Faber, 6s.

**The Embattled Peace 1919-1939**  
P. Bloncourt, Faber & Faber, 6s.

**The Unsolved Problem**  
M. Dyer, Faber & Faber, 6s.

**Kipling & the White Man's Burden**  
Faber & Faber, 6s.

**Pergamon Poets (1)**  
Roy Fuller & R. S. Thomas, Selected by E. Owen, Pergamon, 7s. 6d.

**Great Ideas in Social Reform**  
P. Pringle, Pergamon, 18s.

**Ejercicios de Espanol**  
J. G. Bruton, Pergamon, 15s.

**Culture, Industrialisation & Education**  
G. H. Bantock, Routledge & Kegan Paul, 16s.

**Concept Books**  
**No. 4 Mathematics in General**  
A. E. F. Davis, Heinemann Edu., 12s 6d.  
**No. 5 Drama**  
J. R. Brown, Heinemann Edu., 78s. 6d.  
**No. 6 Sociology**  
B. Sugarman, Heinemann Edu., 7s. 6d.

**There is a Happy Land**  
Keith Waterhouse, Longmans, 7s. 6d.

**Philosophy & Education**  
Glenn Langford, Macmillan, 25s.

**Nuffield Chemistry Books**  
**Fertilisers & Farm Chemicals**  
Longmans Green, 4s.  
**The Discovery of the Inert Gases**  
Longmans Green, 3s.  
**What is an Acid?**  
Longmans Green, 3s.

**Atlas for the Middle School**  
Wheaton, (Pergamon), 6s. 6d.

**Advanced Practical Geography**  
Arthur Guest, Heinemann, 30s.

**Key Discussion Books**  
**No. 5 Population of Britain**  
T. K. Robinson, Longmans Green, 5s.  
**No. 6 Industrial Location & Regional Policy**  
M. Wright, Longmans Green, 5s.  
**No. 7 Markets and the Entrepreneur**  
P. Noble, Longmans Green, 5s.  
**No. 8 Retailing and the Consumer**  
C. Fulop, Longmans Green, 5s.

**Programmed Instruction in Industry Vol. 1.**  
Pergamon Press, £3.



**History at the Universities 2nd Ed.**  
G. Barlow Historical Assn., 9s. 3d.

**Nine African Stories**  
D. Lessing, Longmans, 8s. 6d.

**A Sillitoe Selection**  
A. Sillitoe, Longmans, 7s. 6d.

**Group Work in Secondary Schools**  
B. Kaye & I. Rogers, Oxford Univ. Press, 15s.

**Programmed Book-keeping & Accounts**  
K. N. Arnold & R. A. Etheridge, Pergamon, £1 10s.

**Charley is my Darling**  
J. Carey, Pergamon, 11s. 6d.

**Spanish American Modernista Poets**  
Selected by G. Brotherton, Pergamon, 24s.

**Nuffield Chemistry Background Books**  
Nuffield Foundation Science Teaching Project,  
Longmans, 3s. and 4s. each.

**Problems & Prospects in International Education**  
D. G. Scanlon/James J. Shields Jnr.,  
Teachers College Press, N.Y. \$12.50.

**Creative Oral Assessment**  
C. Burniston, Pergamon, 30s.

**The Framework & Functions of English Law**  
K. Counter, Pergamon, 17s 6d.

**Graham is an Aboriginal Boy**  
B. McArdle & S. Marks, Methuen, 12s 6d.

**Let the Balloon Go**  
I. Southall, Methuen, 15s.

**The Power to Silence**  
A. Babington, Pergamon, 30s.

**Horacio Quiroga: Cuentos Escogidos**  
Ed. by J. Franco, Pergamon, 18s.

**Brighton Rock**  
G. Greene, Heinemann, 12s 6d.

**Put out more Flags**  
E. Waugh, Hutchinsons, 8s. 6d.

**Black Mischief**  
E. Waugh, Hutchinsons, 8s. 6d.

**Advanced Practical Geography**  
A. Guest, Heinemann, 30s.

**The Playgroup Book**  
M. Winn & M. A. Porcher, Souvenir Press Ltd., 25s.

**How to raise a Brighter Child**  
J. Beck, Souvenir Press Ltd., 25s.

**The Mass Media No. 3 Advertising**  
R. B. Heath, Bodley Head, 9s.

**The First Teaching Practice**  
H. Schofield, Schoolmaster Publishing Co. Ltd., 5s.

**Tabarin Tales — Fairy Tales for 6-8 year olds**  
**Clet and the Sound of the Sea**  
Scott & Lescanff, G. Chapman, 7s. 6d.  
**The Vixen, the Bear and the Blacksmith**  
Scott & Lescanff, G. Chapman, 7s. 6d.  
**The Devil's Hat**  
Scott & Lescanff, G. Chapman, 7s. 6d.

**The Savage King of the Seven Seas**  
Scott & Lescanff, G. Chapman, 7s. 6d.  
**The Jealous Lioness**  
Scott & Lescanff, G. Chapman, 7s. 6d.  
**The Gardener's Daughter**  
Scott & Moreu, G. Chapman, 7s 6d.

## Notes on Contributors

### K. C. MUKHERJEE

K. C. Mukherjee, born in 1926, received his B.A. (Hons), M.A., B.T. and a Post Graduate Diploma in Journalism from the University of Calcutta and an M.A., Ph.D. from London. He is now a Lecturer in Comparative Education at the Institute of Education, University of London, and a London Correspondent of an Indian paper. His first Bengali publication Sahitya Sankalam (1950) was approved and recommended by the Government of West Bengal as a textbook for the secondary schools of the province. He has contributed to and served as an Editor of Jugabani (1948-55), an Indian journal. His educational articles have been published in the Educational Forum (USA), the World Year Book of Education, International Review of Education and the New Era and London University Journal. He has lectured as a visiting Professor at the University of Illinois, USA in the Summer Sessions in Scandinavia and in the University of Calgary, Canada. His book entitled "Underdevelopment, Educational Policy and Planning" has just been published and his next book "Indian Education — a Comparative Study of Some Problems" will be published shortly.

### ANNETTE H. WATNEY

Born in France of British parents and educated there. Came to the U.K. for the first time in 1933. Served in W.R.A.F. 1941-46 both in England and in France (SHAEF mission to France); Rank Flight/Officer. From 1946-49 worked as a free-lance journalist and translator and on staff of "France" — "International Observer" in London and Paris. Also spent a year in Cape Town with a literary agency. Courier in charge of coach tours to France, Switzerland and Spain 1949-50. From 1950-65 in international blind welfare, including a year at United Nations, New York, and for the last ten years as Assistant Secretary General of the World Council for the Welfare of the Blind in charge of Paris H.Q. After coming to U.K. in 1965 spent a year teaching French at summer school and local grammar school as Head of the Languages Dept. as a supply teacher; since then in charge of the Publications Department of the World Association for Girl Guides and Girl Scouts. Also on panel of Oral Examiners in G.C.E. French for University of London.

Licenciee-es-Lettres of Paris University, Fellow of Institute of Linguists, member of Society of Authors and Philosophical Society of Gt. Britain. Bilingual in English and French and with Spanish as second language.



**J. I. Sturt M.A. (Hons) Cantab**

Professional soldier until 1961. Previous post: Headmaster of coeducational boarding school for the Govt., of Sarawak. Present post: Head of Lower School, Alleyne's Grammar School.

Writing interests range from educational psychology to humour and country subjects in addition to straight forward fiction. 42 years old. Married, three small daughters.

## *Getting the pre-literate child to enjoy words*

**Joyce Donoghue**

Communication of ideas is a vital factor in our urban twentieth century civilisation. We all talk, phone, listen to radio and TV-and read. Verbalisation of ideas begins early. Encouraged, reading becomes a desirable skill. The late speaking child needs individual help to acquire fluent speech; how can he start learning to read before he can speak easily and with a wide vocabulary? (3,300 words fully understood is said to be the stage of reading-readiness). The conventional assume that worthwhile ideas come **after** the discipline of learning to read and write and assume that the non-literate child of under seven, or the slow reader, for whatever reason he is still not literate at nine or ten, has nothing worthwhile to impart.

As a mother, I have seen the frustrations of two dyslexic (word-blind) boys, unable to put words into the written form acceptable to adults and through lack of facility with the written word, unable to verbalise fluently either. From seven and a half years up, as soon as books can be read by the average child, the written word is increasingly the vehicle for receiving knowledge of facts and the world around. Verbal fluency, a wide vocabulary, skill in presenting ideas, are all acquired subconsciously at the same time.

My ten year old, still diffident in self expression, who has never read a book for pleasure in his life, still finds telling me the simple details of his day at school almost too much to attempt. Imagine, therefore, my delight, when my six year old third boy began to ask us to type his own stories-and showed a feeling for words and

vivid imagination that would have been lost in the struggle to spell it out on paper.

As a writer, given from childhood up to playing with words, I naturally respect the written word-indeed I prefer to read than to listen to verse-but I believe we must look afresh at the straightjacket which, by preventing children from expressing themselves in unconventional ways stops them expressing themselves at all.

Spontaneous drama is used in some progressive infants schools. Story telling without the book is prized as a considerable skill in the nursery school and pre school playgroup. Discussion and debate has been used by students since the days of the Greeks, and to be able to put ideas into words, speak with logic and command interest at a meeting is a skill much sought after by adults.

We should be teaching our young children to talk freely with a wide vocabulary before we embark on teaching reading. After all, if six is the age of reading-readiness, a whole year of school can be given to speech before introducing its symbols. I believe they would be acquired more quickly by children intellectually stimulated after a year of being encouraged to talk and think aloud.

I enclose the first story I typed for Neil, exactly as dictated, with punctuation at natural pauses, told me at 6 years, two months.

'Once upon a time there was a king. He was so rich that he had a fortune. And one day he went to the market and what he liked most of all was a pink ribbon for his mother-in-law. When he got home his mother-in-law was delighted to have it because it was striped ribbon, red, green, yellow and orange. She showed it all round the castle to all the princes because it was so lovely. She even left it out for Father Christmas to show him, and Father Christmas went out and showed it to his reindeers. After that he went and put it back in the castle and in the morning the king and queen went down to get their mother-in-law's ribbon for her and then they opened all their sacks of presents, which were all gold. Then Father Christmas went up to the other side of the moon and the king and queen had breakfast.'



# *The Experience of being a Counsellor*

## PERSONAL IMPRESSIONS FROM THREE STUDENTS

Compiled by Muriel M. Kay

I offer the accompanying statements with a brief introductory explanation. The writers (ranging in age from 19 to 27) have been generous in responding to my initial exploratory request, which I made at the prompting of the Editor of this Journal. They are students or ex-students with whom I have worked in varying situations, at some time during the last few years. Their accounts are not, of course, intended as objective assessments of a Counsellor's work; their value lies, I suggest, in their being sincere and honest reports of subjective experience. Naturally enough, the material is presented anonymously, and some slight modifications of the original version have been necessary for this reason. Otherwise, I prefer to let the authors speak for themselves.

It will be recognised that the need for help arose, in the first place, out of a particular work difficulty which was troubling the student. It soon became clear, however, that the problem lay more in the field of personal dynamics; hence, it was consequently treated at that level through the counselling relationship.

It will, I am sure, be further recognised that this particular approach may not be necessarily suitable for all categories of problems, for all types of students (or pupils), or for all kinds of Counsellors. The wealth of material so far produced in the New Era series of articles has already amply demonstrated the range and diversity of work done under this heading, and pointed the way forward to the need for greater clarification of the underlying issues involved in the Counselling process.

JOHN

(Here is a factual description, at an unemotional level, from a young man.)

My own particular situation had caused me to leave University, at least for the time being; and speaking in general terms, I have found it of great value to have had the opportunity through several sessions to consult some one whose specific task is to deal with the great variety of problems which face members of the student population.

My early meetings with the Counsellor were concerned largely with a description on my part of the circumstances of my departure from University, together with something of my pre-university education, family situation, personality (as I saw it!), attitudes, and so on — in a nutshell I was, if you like, putting things in perspective. I feel that this is the right approach, especially where the problem of the student may be complex, since it forms a framework which can be built on and elaborated in further meetings. My own encounters proceeded in much the same way — particular aspects of my situation were explored, largely at the instigation of the Counsellor who at stages during the conversation would interpret, advise or simply expound, depending on what emerged from my description of different topics concerned with my problem.

By such means I can say with gratitude that we were able to cover comprehensively all aspects of what seemed to me afterwards to be a highly complex situation. Despite this complexity, however, not only do I feel better aware of all its 'angles' through talking to someone who is qualified to listen and advise, than if I were simply to ponder it in my own mind, but also I think that I have learnt a little more about my own character. Advice sometimes came even in the form of 'criticism' which, although unpleasant for the thin-skinned, nevertheless is constructive, since it draws special attention to a particular aspect of one's character, which before it has been preferable to ignore.

HELEN

(This comes from a student whose counselling experience had to be curtailed through pressure of external circumstances, and who still has some remaining difficulties in managing her



own life.)

It was always terrific to know that at a certain time each week I could and would be going along to see you. I suppose this regularity and certainty gave a great deal of security. It was good being able to depend on someone, and never to have to question or doubt that you might be there. I remember once my arriving very late because I had been unavoidably delayed. I thought maybe you'd have gone, but no, you were still there!

So it was always good to know that I would be going along to see you. This was the first thing that came into my mind when I started to think about answering your letter — the regularity and continuity, and the secure feeling that this gave. I could cope with events during the week because I always knew that, if necessary, I could go through them with you during our hour.

And of course, it was good to talk about me and my feelings and have you understand. Could that be the main thing? That someone understands one's feelings? The acceptance of them I know is important, but I think maybe it meant more to **know** that someone understood. And there was never any criticism. Never, 'but there's no reason to feel that' or 'you're wrong in feeling that', etc.

Yes, it was good to be discussing me, and to feel important and of interest and worth, and in a way to be the centre of interest! I think it was very important, that feeling that we were both there with my interest at heart. I wouldn't have wanted anyone else coming in!

The insight into problems was good too. Somehow, without ever seeming to say much, you'd give me something to think about which would later help me to adjust or perhaps accept something.

As a matter of fact, I always wished the hour was longer. I could always, I think, have gone on talking. This, in a way, brings up another point. We were discussing me, and yet often I was interested in a sort of detached way. I was and still am (though not quite to the same

extent, I think) interested in psychology, and whilst learning about myself, I think I was using it also to learn about psychology. Things like discovering about the Shadow in Jung's psychology, I found really fascinating. I wonder sometimes if I didn't concentrate too much on the interest side of things and not enough on trying to sort things out in me. I don't know.

Often, of course, I wished that you would say loads more — give me all the answers maybe! And I felt envious in a way at the thought that you must know and understand me so well, when I didn't (and perhaps still don't) know myself or understand me to the same extent. I felt how much better I could run everything if I knew and understood myself as I felt and feel that you must know me. I have only one regret about Counselling, and that is that it had to end when it did. I felt we'd achieved so much, and I think I was coping, or rather accepting things in a more balanced way. I just wish that what we had achieved could have been really consolidated by a few more weeks or months of Counselling. Do you think this is maybe a valid point?

Another point — although I often wanted you just to hand me all the answers, really it gave me a far greater sense of satisfaction to know that I was working with you. I can see how it helps to achieve a greater self-respect and perhaps confidence.

## ELIZABETH

(This account was written some years after the experience itself. It is interesting to see how vividly it has been remembered.)

This Student Counselling work is a part of College life which is being pioneered in this country by a brave group of people with the foresight to recognise its need. Yet I believe that a great many people do not know what it is; nor do they understand just how very much it can be as necessary a Public Service as our Hospitals or our Clinics. It is because I personally received vital help of this kind that I now acknowledge my debt, and explain my position, in the hope that it may encourage those who have been too shy to receive the help that is



being offered to them.

The period of one's life during which one enters College, is a wonderful and exciting time — yet for many it can be a time of shock and bewilderment. There are as many different problems as there are people, and I expect that many worry far more than I did, but it didn't seem like it at the time. I was thoroughly afraid.

I am the only child of aging parents. I have heard from other relatives that my Mother had never wanted a child and fiercely resented the inconvenience that I caused. This has been borne out by the impression I have received of being thoroughly hated. To say that my Mother is neurotic is putting it mildly. She has a violent disposition and seems completely lacking in any warm feeling towards other people at all. Living almost as a recluse, without friends, she even fails to maintain a normal relationship with tradespeople. Her life is a constant emotional upheaval.

My Father is a man of firm principles, who grimly holds on to a marriage because he believes he should. He is of the generation which recoils from the words 'Mental Disturbance', and believes that some day Mother will change of her own accord. He leans on me for the understanding he should have received from his wife, and overpowers me with the desire for my company and affection until I feel stifled. However, I must in fairness point out his generosity with the material things of this world — almost as if he feels this compensates for the unbelievable atmosphere in the home.

It is possible to describe the rows, the hiding under the bedclothes to shut out the sound of words, the packing of suitcases and the door slamming — but I feel they are best left to the reader's imagination, and with them the accusations of pregnancy (before I even knew what the word meant), the violent physical attacks, and the constant words telling me I was a failure and a disappointment.

Add to this the picture of an 'A' form in a formal Grammar School, with the volume of studying and the pressure of 9 'O' level

subjects followed by 3 'A' level subjects. Also add to this the fact that I had been told by my Father that I must never discuss my home life with anyone as it was disloyal; and you can see that at 18 I was bottled up with emotions I could not understand, and burdened with a weight of guilt and sin. I was a mousy, insignificant, immature student with no confidence in anything or anybody, or in myself; and, worst of all, I had begun to doubt my own sanity.

My first few weeks at College passed in a whirl. I was introduced to new ideas and situations, all of which I had to force myself to cope with; and ever-present was the fear that I was inadequate. The situation came to a head with a trivial incident which now just seems funny, but at the time it was a tragedy. Facing a Teaching Practice was, for me, a nightmare; but the crunch came when the girls assigned to our school were changed, which meant I had to travel across London alone instead of with another girl. Silly? Of course! But at the time I just felt that I couldn't do it. What on earth was I to do?

It had never occurred to me, in all my life, that to confide in someone else would help. Even if it had, I think I should have found it hard to find the right person, as the things which are closest to one's heart are not easy to speak about. In the end, I was able to talk things over with a particular member of staff who was interested in Counselling work. I was able to pluck up courage just to confess that I was afraid of travelling alone. I found this greeted with understanding and helpful, practical suggestions. The pleasant, comfortable room and the warm friendly atmosphere all contributed to making me feel relaxed and at ease, and before I knew where I was, I was talking about worries which had been locked inside me for years.

My visit ended with an invitation to return if I felt that a sympathetic ear would help. I did return, and again, and again, until at last I felt that someone else understood how I felt.

The things I remember about this period of Counselling that impressed me the most deeply were:



a) a feeling of absolute trust; the certain knowledge that anything would be held in complete confidence,

b) an impression that I was important and that she cared what became of me and my problems, even though I must have been one of many; and a sense of having someone's complete interest and attention,

c) the fact that never did she pry into my thoughts or ask me to say more than I was prepared to at any given time,

d) the words of simple understanding and concrete help which will stay in my memory always.

Gradually I came to realise that my home was not a normal one, that it was possible to have warm human relationships, and that many of my worries were quite unnecessary. I saw that if I looked upon my Mother as being sick, then I had no need to be upset or to take to heart the things that were said.

I found a new confidence in myself, and I am sure that the quality of my work improved. I suddenly found that I had friends in plenty with whom I could laugh and chatter at ease. My visits home, although a dread, were not nearly so hard when I didn't feel so afraid.

Looking back now, and seeing the change, I feel as if I am a different person. My examination results at College were good.

I became a happy and reasonably successful teacher with a post of responsibility in school. I have maintained a real interest in amateur drama and enjoyed some moderate success in this field, and have been able also to take an active part in many and varied activities — all with confidence. I have married and am now bringing up a family of my own with a real eye to creating a peaceful home atmosphere. All this I feel I owe to the help I received at a crucial time in my life, from someone who then coupled her counselling work with her duties as an Education Lecturer at our College, so that I was able to stand on my own feet, and to understand myself more fully.

New Era have been considering the whole subject of discipline and authority in education. The subject embraces the whole of modern society and impinges on another topic which we considered the communication between the generations. We are therefore glad to print this article from Dr. Wason which will start discussion, as we hope will the articles by students about protest.

## *Democracy in Education*

**Dr. Margaret O. Wason**

I went into education from industry and transport and my first reaction was one of stunned astonishment. Teachers accepted conditions that the humblest worker on the factory floor would not have endured. I wanted to say, 'Teachers! Get up off your knees. No wonder your public image is so poor'. The school community was a complete dictatorship. How does society expect us to train citizens for a democracy, if we ourselves work under a dictator? The headteacher, in this case a woman in an infant school, dictated the most trivial details of classroom procedure. No decision was allowed without consultation with her and only a sycophantic attitude found favour.

I did not stay long in that school but as I moved around and met colleagues from other districts, I came to the reluctant conclusion that this was typical of infant, and many junior, schools. During the last ten years I have not been able to change these views. I have seen teachers given a page of scribbled notes dictating how to teach reading. Think of the volumes written about this subject! I have known teachers reproved by the headteacher in front of the class, ignored by the headteacher while she ostensibly talked to children. I have had a register thrown at me. In no infant school have I seen a head who regularly taught. Not surprisingly, when they have had to take a class in an emergency, the result has been chaotically disastrous.

What teachers need is a union to represent **their** interests as opposed to the headteacher, and a shop steward based on each school. This is the practice in industry and only in this way have industrial workers been able to win more responsibility. Psychologists working on



industrial problems stress the importance to production of democratic relationships. When are they going to consider education, surely a field where democratic practice should set an example to the rest of society? The N.U.T. does not represent the class teachers' interests, for it includes headteachers in its ranks. In fact, the executive is very largely biased by headteachers' opinion. The rank and file teachers, especially women, who are in the majority, are largely unheard and their opinions unknown. If a questionnaire goes to a school, for instance from the Plowden committee, the headteacher and deputy head usually fill it up for the school! Who would dare challenge this? A word to another school if the teacher tried to leave, a word to the education office and any rebellious teacher can be brought to heel. I know one school where every teacher including the deputy head, wanted desperately to leave. One teacher got herself a job but her new head rang the present head, was told the teacher could not be spared and so the offer was withdrawn. It took years before the staff escaped and several had to do it by leaving **before** they had another post. In another school there was a turnover of the entire staff **twice** in a few years. An enquiry was suggested but the head was promoted to another post in another county. Who recommended her? Promotion is for the head's favourites but I have seen a poor teacher promoted out of the school to make way for a favourite!

Even skilled visitors such as H.M.Is. are surprisingly blind about the social relationships in schools. I know of one school highly spoken of by H.M.Is. and the education office; yet the teachers were continuously having nervous breakdowns. There is a tendency to think **only** of the children in schools. Are they happy, challenged, stretched to their ability and so on? Yet, if the teachers are unhappy, the full development of children in a happy atmosphere is impossible. Educators forget that the report of the inspectors at Froebel's school at Keilhau stressed the happy atmosphere among the ~~teachers~~ as well as the children. 'Come, let us live with our children,'<sup>1</sup> surely means just this, a respect for both in a happy, relaxed atmosphere.

How can we train our children to take more responsibility, if teachers are dictated to in

this fashion? It is true some heads are co-operating with their staff and allowing more freedom and choice in pursuing their job, but, in my experience, they are very much in the minority. Besides, this is paternalism and it can be stopped at any point he likes. No wonder many teachers are still old fashioned in their handling of children, setting up a more or less benevolent autocracy with no real training in handling responsibility and freedom. How can we train citizens for democracy, especially for the kind of world that is emerging, fast moving and changing, demanding poise, responsibility and adaptability to change? Teachers should study the Lippitt and White experiments on dictatorship, democracy and laissez-faire among children.<sup>2</sup> This seems never to be considered in schools at all yet nothing could be more apposite. If democracy has been established as the best classroom environment, we should be challenging the entire school structure and demanding democracy for the pupils, and teachers 'trained in democracy'. Surely this means that the teachers must have **experience** of democracy themselves for, like their pupils, they learn by acting the democratic role.<sup>3</sup>

I had not been long in teaching before I began to question the usefulness of headteachers at all. No head in any school I had been in did any regular teaching. If a teacher was absent, the class was divided up among other classes, even in schools with classes of 40 to 48! I have seen heads eating sweets and doing crosswords at 10 a.m.; washing their cars in school time, gossiping with the school nurse for the bulk of the morning, chatting with the school secretary and ancillaries, while the teachers wrestled with boots, gloves and coats on a stormy morning. That primary school heads have too little to do was emphasised by a headteacher writing in the Times Educational Supplement. He was also a class teacher, did most of the secretarial work and all the organisational work. Some heads shut themselves in their rooms and are never seen all day. These, I confess, are by far the best! They don't interfere! Those who have too little to do and justify their position by storming round saying, 'This is **my** school; It will be done **this** way', cause the greatest frustration and unhappiness. These are most often in infant schools and the infant teachers have been voting



with their feet for many years. They have been leaving and not coming back. I have known husbands complain about the treatment of their wives in such schools and refuse to allow them to go on teaching at all.

My suggestion, made many years ago, was that a good organising secretary should be employed under the direction of a committee of teachers in the schools. The executive committee would function for a year or whatever length of time was found most suitable. This committee would decide on the general lines of teaching in the school within which the teachers would have freedom to interpret it in their own style and express their own interests. In this way the children's need for consistency of treatment and yet variety of emphasis, can be met. This is not always achieved in autocratic schools. I have known children in a junior school have painting and crafts for only one year out of four and have no P.E. until they were old enough to practise for the school football team.

I have been in schools where a head was absent for nearly a term and the school not only ran smoothly but was a very much happier and therefore a more productive place. I am speaking of primary schools. Large secondary schools may need an organiser at the top but he could be brought in from outside education. Public schools do this; Why not state schools? It would probably lead to better organisation on the one hand and greater educational freedom for teachers on the other. School secretaries who have been in industry comment on the poor organising ability of many teachers and headteachers. 'They would not last a week in industry,' is their comment. But it is no one's job to challenge this lack of productivity in education.

The results of such changes would be to free all those headteachers for classroom work and so largely solve the problem of large classes. This is what they were trained for — in two years usually — and they have received no training at all for the entirely different job of headteacher. One day they are classroom teachers. The next they are headteachers with the right to dictate as they please to former colleagues. One headteacher told me her reason for becoming a head was to

avoid being dominated by young heads as she got older. So she dominated others in retaliation for what she had suffered.

No professional man is so lowly as the class teacher. Yet no professional man with only two years training has such autocratic power as the headteacher. But class teachers would not be likely to support a campaign to abolish heads. It is too revolutionary for men and women trained in such conservative, conventional methods. And, of course, they hope to reach the autocratic state of headship themselves.

This idea of schools without heads is now slowly spreading so that the Liberal Party Conference actually mentioned it. However, that is a long way from anything being done about it. Education moves deadly slowly, a long way behind the conditions which produced it. But events are moving so fast, society is being transformed and education **should** be transformed to cope with it. It is fantastic that of all institutions in the country, education should be perhaps the least democratic. While I agree with Durkheim<sup>4</sup> and his school that education lags behind society, yet it carries the seeds of change. Surely educators should be in the forefront of society, anticipating change and pointing the way ahead. Those of us who have tried to do this have failed to find a means of public expression. The Establishment in education is so strong that only 'revolutionary' means will effect a change in time to cope with the new conditions that are emerging.

I have dealt mainly with schools. But the general structure in education is top heavy in the same way. The scheme of values seems hopelessly wrong. Organisers and education officers, whose jobs are largely secretarial and organisational, who arrange lectures and courses for teachers, conveying ideas from one sector to another, receive salaries which are reckoned in thousands of pounds while teachers, who are on the truly productive line, are paid in hundreds. This scale of values is similar, of course, to that in industry, but where are our educators that they do not challenge this, that they do not point to the really important educational work, the learning of children, and give that priority? In the U.S.S.R., for instance, teachers, dealing with



minds, were esteemed more highly than doctors and paid accordingly. Probably our educators are too much part of the establishment, writing articles in some Institute of Education and asking in their textbooks, But what do the teachers think? We know all too little of this.<sup>5</sup> Many teachers, too, are hidebound by their last school, their training college, which can be very like school, and by the headteacher's position.

H.M.Is. have also been the cause of humiliation to many teachers. 'They would never criticise a headteacher', I have been told but they can upset a class teacher in front of his class or criticise him in discussions with the head behind his back, without giving him a chance to defend himself. I have known criticisms of a school by H.M.Is. and a recommendation that the head and deputy head of such a school should visit another school to gain some ideas for their jobs. However, this head sent a class teacher instead. Not only that, but this head was given the headship of the next big new school in the district and the deputy became the head of the old school. Who listens to whom in education?

The role of H.M.Is. is being challenged at last fortunately. Now, surely, it is time to consider the whole idea of the headteacher as an anachronism. Yet even research workers in education, who are ready to test aspects of the educational establishment, are curiously conventional in their deference to heads and in their assumption of his hardworking role! Educational organisers, too, when they arrange conferences, do not always invite speakers from the class teachers who are doing the interesting work, but from the heads of the schools where it is being done. I have known such a head having to ask his teacher for all the material necessary for the lecture, having neither practical experience nor theoretical knowledge of the subject. Yet a county organiser asked him to lecture to teachers and headteachers. How fantastic must the position become before we challenge it?

Even the new teachers' centres reflect this deeprooted lack of democracy. Leaders for these are being appointed at £700 per annum above the teachers' scale. Little is being done because of lack of further funds. Yet if teachers were invited to contribute voluntarily to such

a centre and work out their own schemes for it, a far greater variety of ideas would emerge, and very much more economically. An enquiry into the wastefulness of much educational spending is badly needed.

My view, based on experience, is not just that heads are useless, but that they are damaging to education. Release the teachers from bondage, give them freedom and responsibility and watch the surge of new ideas and practical innovations that will emerge. Such has been the result of similar experiments in industry. When the teachers enjoy a democratic environment, then they can truly tackle the urgent job of training our children for democracy. Children learn by doing and they acquire skills of handling freedom and taking responsibility by planning more of their work and doing more responsible jobs. This can begin with the youngest and a good mother does so. In education the nursery and infant schools have probably the best record for this training. I have helped 5 and 6 year olds to plan their own work during the whole school day and at the top of the infant school they were practically running the school. In a class of 7 and 8 year olds I encouraged groups of them to take the responsibility of organising various social events for the whole class. The classroom situation was then in abeyance and I became a guest in the new social grouping. The maturing of the children in every way, as they learned to handle the new situations for themselves, was very marked. This was particularly true of some 'problem' children. Yet in most junior schools there is no attempt made to develop this further. On the contrary, the children gradually regress until, in the secondary school, they are living under quite autocratic conditions. Reaction against this reaches a peak in student revolts supported by young members of staff, who are thus able to voice their own protests against autocracy. There are signs that some schools may provoke similar protests.

If infants can plan their own day, what could secondary school pupils not be doing? Co-operating in running their own school, learning to organise their own studies, studying the neighbourhood and taking a job in it before leaving school, all might help to cure the adolescent problem, which is



largely the result of the gap between school and our complex society. Most primitive societies do not have this problem.<sup>6</sup>

People learn by doing. Children must practice using freedom and taking responsibility from an early age right to maturity. But teachers, too, need to be free, in order to know by experience what such freedom means and how to help children to use it. Let the teachers mature and our children and students will too.

#### References:

1. F. Froebel, Education of Man.
2. J. Soc. Psych. 1939. 10, 271-299. Readings in Social Psychology, p. 315.
3. cf. G. H. Mead's theory of the development of the self in Mind, Self and Society.
4. E. Durkheim, Education and Sociology.
5. cf. M. Young, Innovation and Research in Education, p. 48, for a statement on the need to know more about the teachers.
6. cf. Margaret Mead, Coming of Age in Samoa.

#### FIRST SEEN ON BBC 2: THE COLOUR SUPPLEMENT

NEWS FLASH There will be  
no news (is good news) today  
because the world  
has lost interest  
and people have started  
minding their own business  
they don't want drama  
they have realism  
they want help  
Not publicity.  
The world turns round  
And the moon beams  
On the world under it  
Even though its smaller.  
Somewhere I heard  
It split from the belly  
of the ocean  
And flew up to where  
It is now aloof alone  
Free but no one ever said why.

Carole Sextone

## *A Short Summary of the Development of the Educational System in the Island of Guernsey*

E. J. Bowes, Bath College of Education  
(Home Economics)

Moya V. Gregg, Gipsy Hill College,  
Kingston-upon-Thames

'Tel est le petit pays qui nous est cher, qui a été cher à nos pères depuis tant de siècles et que nous vous prions de chérir pour l'amour d'eux, pour l'amour de nous et pour votre propre bien. On ne perd rien à l'idée d'être venu de peuple dont on est fier. On s'en respecte plus.'

Pendant près de sept cent ans, isolées dans la mer, nous avons tenu notre place au soleil, avec des lois, des coutumes, une langue, le tout bien à nous. Prenons soin de les garder et de les passer intactes à ceux qui viendront après nous. Une patrie, qu'elle soit petite ou qu'elle soit grande, est toujours une patrie et les petites ont souvent les meilleures lois et la plus belle histoire.'

Notre Pays, published by E. Le Lievre.

(Used in schools in St. Peter Port about 90 years ago).

#### Chapter 1: 1513 – 1829

Nothing has so far been written about the development of the school system in Guernsey and the numerous histories pay scant attention to the early opportunities for education in the Island. However, by pooling the information gathered from a variety of sources it has been possible to sketch in outline a picture of the gradual extension of educational provision over a period of some four hundred years.

The present pattern of education owes much to the generosity of those who founded the early parish schools. Writing of the endowed schools in 1830 Jacob says: '... there is one or more in every other parish in the island, endowed either by private individuals in part, or by the



parishioners of the respective parishes.' Many of these schools are still in existence, though changed in character, and are now part of a much more complex system of education closely resembling that of England and Wales.

The parochial school of St. Peter Port, known as la Petite Ecole de la Ville, was founded as early as 1513 by Thomas le Marquant and Jannette Thelry, his wife, who conveyed 'a certain house and garden, being and lying within the said parish,. . . therein to keep and hold a school for the time to come.' They endowed the school with two quarters of wheat rent for the support of the school-master, who was to repeat to the scholars, and make them repeat, every evening before going home, an anthem of Our Lady, the De Profundis, and an Ave Maria, for the souls of the donors.

This early concern with education is interesting since it is unlikely to have been influenced either by England or by France. At the beginning of the sixteenth century Guernsey was an isolated rural community with an undeveloped trading potential and few contacts with the outside world. The principle occupations of its inhabitants were farming, fishing and the knitting of woollen stockings for which there was a gradually expanding market in England. These skills were such as could be passed from father to son and mother to daughter and it seems reasonable to assume that the advantages of a formal education were appreciated by only a few families.

Elizabeth I appears to have been very kindly disposed towards the Island and concerned not only for its defence but for the cultural advancement of its people. In 1561 a Royal Commission was set up to look into all church lands and religious houses to the end that part of them could be appropriated for defence and part for the establishment of schools. Their enquiries led in 1563 to the foundation of a grammar school, in the name of the Queen, for the youth of the Island to be better instructed in good learning and virtue. The school was generously endowed with lands and buildings formerly belonging to an order of Franciscan Friars, the Cordeliers, and with an annual income for the support of the Master of eighty quarters of wheat rent 'out of the receipts of our

Lady the Queen in the said Island of Guernsey.'

It appears that this generous gesture on the part of the Queen was received by the islanders with little enthusiasm for in 1565 the Privy Council asked that at the next Assembly held in the Island, the inhabitants should be informed that the Queen thought it strange 'that having so liberally given a house with revenue thereunto sufficient for the entertainment of a schoolmaster to instruct the youth of the isle', they had done nothing towards carrying out her wishes. Despite a warning that the Queen might use the money for other purposes, Sir Thomas Leighton, the Governor, was still able to write to the Council some five years later complaining against the inhabitants for not building the school.

The first Master of the School of Queen Elizabeth, which later became known as the College School, was Dr Adrian Saravia, a very able Flemish refugee scholar. He had no liking for the character of the islanders describing them as follows in a letter which he wrote to Sir William Cecil:

'The people are made of fraud. They would utter a thousand perjuries rather than inconvenience a friend. As to religion, there are only three or four people in the island who attend service, and if an ecclesiastic goes into the country, he is greeted with jeers and laughter, and often has dirt thrown at him.

'Robbery and slaughter are committed with impunity, there being no laws, and the decision of the judges various, and everybody is at law in some court. The Jurats treat the people like sheep, unrestrained by fear.

'The people are so inert that they had rather live poor and idle than rich by labour. I grieve to be compelled to write this of the people among who I live. As to Queen Elizabeth's School, none of the things promised is done, all is put off. This barbarous people hate letters.'

These views, so forcibly expressed, probably reflect Saravia's own feelings of frustration and of being isolated from the world of letters with which he was familiar. It is not surprising,



therefore, that despite the efforts of the Governor to retain his services in Guernsey, he finally left the Island in 1569 and settled in England, where, some years later, in the reign of James I, he was one of those entrusted with the task of preparing the authorised translation of the Bible.

Warburton, writing in the year 1682, says:

‘There are in the island three schools, exclusive of the College, endowed by Queen Elizabeth, which are kept in repair out of the rents or tresor of the respective parish.

‘That in the town of St. Peter’s Port, has 20 quarters of wheat rent per annum.

‘That in St. Martin’s parish has 11 quarters of do. per annum.

‘That in St. Peter-du-Bois, has 10 quarters of do. per annum; and to this Mr de Lisle has added 4 quarters.

‘To each of these schools the Governor upon vacancy, presents a schoolmaster, who is thereupon inducted.’

It is not surprising that many people in later years believed these schools to have been founded by Queen Elizabeth in 1564, the year in which she endowed them with rents. However, in 1823 when a committee was set up to investigate the state of the endowed schools, no documentary evidence could be found to prove this, and in their report of 1824 the committee say: ‘These schools appear to have been founded by private individuals, from motives of devotion;’ and ‘there are good reasons to suppose that they were all three existing before Queen Elizabeth was graciously pleased to endow them with rents.’ Probably the Governor’s privilege arose from the Queen’s endowment, and to prevent litigation in the parishes concerned.

The presbyterian discipline and form of worship was introduced into the Islands by French Calvinist refugees during the reign of Elizabeth I, and flourished in Guernsey until the Royalists were restored to power in 1660. During this time the Puritans were actively concerned with education in England and it has been suggested

that in Guernsey the Calvinists were similarly active, encouraging the setting-up of schools in every parish as a means of countering the ignorance and superstition of the people. It is difficult to find evidence of this, however, since it would appear that the only parish school endowed during the seventeenth century was the Castel School. Warburton says: ‘In the Castel parish, the chapel of St. George, was by Mary de Jersey, widow of James Guille, given for a school house to that parish for ever, July 27th 1675.’ This was in fact some twelve years after Charles II had ordered a return to the liturgy of the Anglican Church.

In the days before the reformation it was customary for young men destined for the Church to pursue their studies in France but, once the ecclesiastical government of the Islands had been transferred from Coutances in Normandy to Winchester, this practice was seen to have disadvantages, since it exposed them to influences outside the control of the Church of England. To remedy this the Islands of Jersey and Guernsey petitioned King Charles I to grant places at one of the universities of Oxford or Cambridge where, it was hoped, these men might be persuaded to pursue their studies to better advantage. The King was pleased to give his consent but some time elapsed before Archbishop Laud, in 1635, was able to use his influence to secure a grant for the endowment of three fellowships at Oxford, one in each of the colleges of Exeter, Jesus and Pembroke, to be held alternately by the islands of Guernsey and Jersey. After a suitable time spent in residence at the University the holders of fellowships were required to return to their native island to serve God in the Church.

Some forty years later the number of endowed places at Oxford University was substantially increased by George Morley, Bishop of Winchester, who founded five scholarships at Pembroke College, three for natives of Jersey, two for natives of Guernsey. Holders of these scholarships were required to give a solemn promise that after a time not exceeding ten years at Oxford they would return to the Islands to serve the community as preachers, schoolmasters, or in some similar capacity.



When in 1689 William of Orange decided to end the Islands' two-hundred-year-old privilege of neutrality, and with it their right to trade with the enemy in time of war, the effects upon the inhabitants, far from proving harmful, marked instead the beginning of an era of prosperity. France became an enemy and the islanders were not slow to take advantage of this new situation by fitting out privateers with which to wage war upon the French mercantile marine. So successful were they that during the reigns of William and Anne 1500 prizes are said to have been made by Jersey and Guernsey.

The French cargoes captured by the privateers and brought to the Island attracted merchants from England and new ideas of trade developed out of these connections. Guernsey became the source of supply of French brandies, tobacco and other highly taxed commodities for which the English smuggler could find a highly profitable market along the coast of his own country.

The prosperity which this trade brought to the Island during the eighteenth century enabled many families to improve their living conditions and created a well-to-do elite amongst the most successful, which, by the middle of the nineteenth century had grown into a substantial middle class. No doubt it was a recognition of the commercial as well as the social advantages of education which led to the establishment of a number of parish schools during this period. The following table shows that no fewer than four schools were endowed between the years 1723 and 1741: those in St. Saviour's, St. Andrew's and the Forest parishes by the parishioners themselves, the Torteval school by Mr Le Marchant. The northern parishes of the Vale and St. Sampson's were the last to have schools: theirs were established in 1818 by parish subscription.

There is evidence that the monitorial system was adopted by some, if not all, of the Island's schools during the early part of the nineteenth century and it seems likely that it was introduced from England at the time the National Schools were established in St. Peter Port (1812). It is generally referred to as Dr. Bell's system and Jacob, writing in 1830, mentions it in connection with the Hospital School.

According to Jacob the Hospital School, or workhouse school, was endowed by parishioners in 1820. This is no doubt so, but we also know that from the time the Hospital was opened in 1743, a schoolmaster was employed to teach the destitute children who were taken in there. Dicey, in a supplement to his 'Historical Account of Guernsey' 1751 speaks with obvious admiration of the Hospital '... and could heartily wish to see a proper spirit of emulation for publick good as vigorously followed if not in every parish, at least in every county in this kingdom; ...' Referring to the duties of the schoolmaster he says: 'The schoolmaster reads prayers to the poor, morning and evening; catechises the children once a day; teaches them to read and write; ...' Some eighty years later, Jacob's account of the children's education is more detailed:

'The boys under ten years of age are kept in school, and taught to read, write, and cypher, upon Dr Bell's system: those above that age learn a trade, and are severally employed, as twine-spinners, in sail-cloth, sheeting, brown canvas making; as straw hat manufacturers, net makers, tailors, shoemakers, etc. These are allowed a small gratuity, which averages from nine-pence to a shilling per week, as a recompense. These boys attend school once or twice a week, in order that they may not forget what they have previously learnt. . . The girls all learn to read, write, sew, and knit, beside being employed as wool and flax spinners, until they can be placed in respectable services.'

By 1824 most of the parish schools had a basic curriculum consisting of French, reading, writing and arithmetic. The inclusion of needlework and knitting for girls seems to have depended upon there being a mistress employed who could give the necessary instruction. English was taught in some of the schools, but not always to all the pupils.

The system of payment seems to have varied from school to school, but, generally speaking, it appears that the children of poor parents were admitted free, whilst parents who could afford to pay paid two or three pence weekly, or assigned a wheat rent according to their means.

The enormous preoccupation with education



LIST OF DAILY ENDOWED SCHOOLS IN EACH PARISH, IN THE YEARS 1824 AND 1827

Nos.	Parishes	Popula- tion	Sort of Schools	Nos.	When Endowed	By Whom Endowed or Supported	No. of Quarters	House, Lands, and Cash	Salary of Masters	Salary of Mistresses
									l. s.	l. s.
1	St. Peter Port	11,173	College ...	1	A.D. 1563	Queen Elizabeth .....	78 1 5 $\frac{1}{5}$ of 1/5	House & champs	145 10	
			Free Charity	1	1564	Queen Elizabeth and Individuals	25 0 0	House .....	40 0	
			National...	2	1812	Subscriptions & Sermons		30/.legacy....	70 0	40 0
			Hospital...	2	1820	Parishioners.....			40 0	15 0
2	Catel.....	1,747	Free Schools	2	1675	Mrs. De Jersey, widow of James Guille, 1735, augmented by parish- ioners; and in 1790 by Admiral Sir J. Saunarez	30 0 0	House & 325/10s.	22 10	13 0
3	St. Martin's..	1,429	Hospital ....	2	1808	All the country parishes				
			Free School..	1	1564	Queen Elizabeth and Individuals	11 0 0		10 0	
4	The Vale.....	1,215	Parish ditto	1	1818	Parishioners of Clos du Valle	13 1 2	17/. per annum	27 0	
5	St. Peter du Bois	1,093	Free.....	2	1564	Queen Elizabeth for boys 10 grs.Mr. De Lisie 4 grs. Adm. Sir James Saunarez, & Rev. Thos. Brock, in 1815 for girls	14 0 0	120 livres ditto..	17 0	17 0
6	St. Saviour's...	1,022	Parish .....	1	1736	Parishioners.....	20 0 0	2 livres ditto ...	17 0	
7	St. Sampson's	838	Ditto.....	2	1818	Parishrs.includ.L'Epine du Valle	22 0 0		16 10	12 0
8	St. Andrew's....	799	Ditto.....	2	1741	Parishrs.Augntd. in 1823 by Earl Pembroke the Bishop of Winton & Sir J. Saunarez	32 0 0	5 ditto .....	10 0	5
9	The Forest.....	611	Ditto.....	1	1741	Parishioners.....	12 0 0			
10	Torteval	375	Ditto.....	1	1723	Mr. Le Marchant.....	11 0 0		8 5	
	TOTAL.....	20,302		21			272 0 0		442 0	107 5

Extracted from: Annals of some of the British Norman Isles constituting The Bailiwick of Guernsey John Jacob



which was exhibited by the middle class in England throughout the nineteenth century was reflected to some degree in Guernsey. An early indication of this is to be found in the criticism which was levelled at the College School in the 1820's. This school had fallen into grave disrepute over the years, and because of its failure to meet the needs of the community, many well-to-do families had adopted the practice of sending their sons to school in England for a year or so, for the purposes of supplementing the education offered by the parish schools, of broadening their outlook and improving their English. Jeremie says of the College School in 1821:

'Full advantage seems never to have been taken of this excellent institution. The States might, with ease, render it of essential benefit. Instead of our own youth being sent to England for instruction, the college should be placed on a footing to induce English parents to send their children to Guernsey. Here they ought to find united, the advantages of both countries; the usual accomplishments of France, with the classical education of England; French economy and English comfort. The scholarships in the gift of the court, now conferred by favour, should be bestowed upon merit, and presented as a reward to the pupils who would most distinguish themselves in a public examination, which might lead to a fellowship. So might this, in a few years under proper management, be made to rival most other establishments for the instruction of youth.'

In the same year George le Boutillier, a Jerseyman who had settled in Guernsey, approached the new Lieutenant-Governor, Sir John Colborne, with a plan for the complete re-organisation of the College School. Sir John declared his interest by appealing to the Dean, as Visitor of the College, but finding he achieved little by this, in December 1823 he instituted a public enquiry into the state of the endowed schools in the island. In May of the following year the committee appointed by the Governor published the results of their investigations, together with their recommendations for the improvement of the College School. Their report is a shameful account of the alienation and spoilation of much of Queen Elizabeth's

original endowment and of incompetency and neglect of duty on the part of the Masters of the school.

With the recommendations of the School Committee before them the States were not slow to act, and a Committee of Public Instruction was appointed to see the re-organisation through. The Master of the College School was persuaded to resign his title to the buildings, lands and rentes thereof, in consideration of a pension of £60 per annum, and in October 1824 forty boys were enrolled under a newly appointed principal, the Rev. C. W. Stocker. In the months that followed a new constitution was drawn up placing the management of Elizabeth College, now so called, in the hands of thirteen directors, and a scheme to finance the building of a new College and to assist the 'inferior public schools' was agreed upon and approved by His Majesty, in Council, on 30th September, 1825. The ceremony of laying the foundation stone of the new building took place a year later on 19th October, 1826, and on 20th August, 1829, the new college was handed over by the Bailiff to Mr Stocker's successor, Dr Proctor.

It is interesting to note that under the new constitution the directors of Elizabeth College were also given powers to regulate the parochial and national schools (with deference to private rights and patronage) and to assist their supporters out of college funds. It was agreed by the States that a sum of at least £250 should be placed at the disposal of the directors each year for the improvement of the parochial schools. This represented the first step towards a system of state aided education in Guernsey.

## **Chapter II: 1830–1939**

By the middle of the nineteenth century each country parish had its own school, aided to a limited extent out of the funds set aside annually for the maintenance and repair of Elizabeth College. In St. Peter Port the parish school, la Petite Ecole de la Ville, had closed on the death of the Master and, being inadequate to meet the needs of the town, it had not reopened. The National Schools and the British and Foreign School were doing their best to provide an education for the children of the town, but,



increasingly, the middle class was looking to Elizabeth College and to the private schools to educate their children. The Guernsey Almanac for 1847 lists fifty private schools, mainly in St. Peter Port, nine of which offer boarding places.

In 1849 a committee was set up to look into the organisation of public education. The committee reported to the States in 1850 and the result was a centralising effort affecting the nine parish schools. A States Committee for Parochial Education was established to oversee the examinations and to inspect the schools, thereby ensuring uniformity in teaching methods and an adequate supply of text-books for equal instruction in the French and English languages. In addition they were to administer the grants made available by the States: the first of £235 per annum, as in previous years, and the second of £215 per annum to be divided at their discretion between the schools, £27 of which was to be set aside for *prix d'encouragement* and £18 for text-books (see table). The money for this and other commitments was met by a *projet de loi* which levied an import duty of 1/- per gallon on all 'spirituous liquors consumed in the Island' for a period of fifteen years.

The National Schools and the British and Foreign school not included in this effort, had placed themselves at this time under the Committee of Education in England, accepting the Government grant and subject to Government inspection. In 1850, Thomas Brock, Director of National Schools and Rector of St. John's wrote to the States asking for money to help them in their education of the poor of the town at St. John's School:

'The school is financially embarrassed serving as it does a poor district, voluntary contributions are precarious and inadequate so that expenditure is far too sparing for the efficiency of the schools (there are two buildings), buildings in consequence are in ill repair and the supply of books miserable in extreme.'

As a result of this letter the States agreed to a 'subvention annuelle' of £40 to the National School of St. Peter Port, the National School of St. John and to the British and Foreign School, providing that in the future the children

attending were taught French.

Every three years the States Committee presented a report to the States; the schools were inspected and grants distributed as the Committee deemed necessary. Public examinations were taken in English only to begin with and the *prix d'encouragement* presented to the deserving candidates. The Committee were concerned about the standard of French in the schools and in their report of 1866 they say:

'Il nous a paru qu'en général l'étude du français perdait du terrain en consequence du manque de tous livres de lecture dans cette langue et qu'afin de raviver cette étude indispensable il était nécessaire de fournir aux ecoles une variété suffisante de livres instructifs et interessants.'

The Committee were worried that as a result of the importance attached to the teaching of English in the schools that French, the official language of the Island, would be relegated into second place:

'Tout cela tend a favoriser cette langue aux depuis de l'autre, a rendre l'usage de l'anglais plus habituel et plus familier que celui du français.'

It was soon after this report that French examinations were introduced, and prizes awarded in order to stimulate an interest in the language throughout the Island.

In 1850 Miss A. M. Lidstone opened a Ragged School for boys and girls in St Peter Port. For its support the school relied entirely upon the generosity of friends and well-wishers, some of whom regularly donated money, clothing and books, and others of whom helped more practically by organising bazaars in aid of the school, making up garments for the children and, in the case of a certain Admiral and his Lady, providing them with a good dinner every Friday.

As its name suggests the school aimed to provide an education for the poorest children of the parish; those who would in the ordinary way have remained ignorant and neglected. In a report dated 1857 Miss Lidstone describes the way in which the school was conducted:



	Dotation ou revenu des Ecoles calculé à 17s. par quartier	Ecolage et contribution annuelles des Paroisses	Distribution actuelle de la contribution des Etats de £235 par an.	Revenu actuel des Ecoles	Augmentation et diminution du Revenu de chaque école, si les £450 demandées étaient réparties également entre les neuf Paroisses. Augmentation Diminution	Revenu de chaque école s'il a répartition égale avait lieu
St. Sampson et l'Epine	31. 13. 3	7. 6. 11	14. 13. 9	53. 13. 11	30. 6. 3 - - -	84. 0. 2
Le Clos du Valle	12. 8. 2	22. 0. 0	27. 11. 10	62. 0. 0	17. 8. 2 - - -	79. 8. 2
Le Catel	35. 10. 0	6. 9. 6	36. 14. 6	78. 14. 0	8. 5. 6 - - -	86. 19. 6
St. Sauveur	19. 17. 4	- - -	22. 9. 8	42. 7. 0	22. 10. 4 - - -	64. 17. 4
St. Pierre-du-Bois	26. 7. 6	3. 10. 0	19. 8. 3	49. 5. 9	25. 11. 9 - - -	74. 17. 6
Torteval	10. 10. 6	- - -	30. 12. 11	41. 3. 5	14. 7. 1 - - -	55. 10. 6
La Foret	15. 14. 6	- - -	24. 5. 6	40. 0. 0	20. 14. 6 - - -	60. 14. 6
St. Martin	11. 16. 10	- - -	46. 7. 8	58. 4. 6	- - - 1. 7. 8	56. 16. 10
St. Andre	28. 19. 6	- - -	12. 15. 11	41. 15. 5	32. 4. 1 - - -	73. 19. 6
	192. 17. 7	39. 6. 5		467. 4. 0	171. 7. 8	637. 4. 0

235. 0. 0	Contribution actuelle des Etats
170. 0. 0	Idem , pour completer les £450 demandees
27. 0. 0	Idem , pour prix d'encouragement
18. 0. 0	Idem , pour le maintien des livres etc.
£450. 0. 0	Contribution annuelle des Etats, pour trois ans

Tableau démontrant le Revenu actuel de chaque Ecole ainsi que leur Revenu futur, si les £450 sterling demandées aux Etats, étaient réparties également entre les neuf Paroisses de la Campagne.



'The business of the school is daily opened and closed with prayer, singing hymns, and reading a portion of the Holy Scriptures, which are afterwards explained to the children. The system of teaching includes reading, writing, arithmetic, and needlework. Children of both sexes are received into the Institution under the most extreme circumstances of poverty and destitution. They are admitted at any hour which their situation or convenience will allow; nor is there any limitation as to age, the elder branches of the family accompanying the younger, watching over them in the School, and at the same time receiving instruction and assisting in making up garments for themselves and the general use of the School.'

The following 'Rhyme for Ragged Schools' appeared in a newspaper of the period, and although there is no reason to connect it particularly with the school in St. Peter Port, it is interesting in so far as it reflects the sentiments of the Victorian era.

In the 1860's there already existed the Guernsey Ladies' Education Association whose classes, held in Clifton Hall, aimed to promote the higher education of women. In 1872 a number of influential people in the Island, including the secretaries of the Ladies' Association, became interested in starting a school for girls offering a similar education to that found at Elizabeth College.

At the first provisional committee meeting, under the presidency of the Dean of Guernsey, it was decided to form a company with two hundred shares of £5 each. The new school was to be run on the same lines as Cheltenham Ladies' College and for this reason Miss Beale, the Headmistress, was consulted. The school prospered under its first Lady Principal, Miss S. M. Eaton, formerly a member of Miss Beale's staff, and by 1879 had outgrown the two houses in the Grange, called collectively College Villa, and so moved to 'Detroit' in Grange Road which, with much additional building, was to be its home until 1963.

## A Rhyme for Ragged Schools

(By the Author of 'Proverbial Philosophy')

Come to the school that your friends are preparing,  
 Poor little brothers, come over to us!  
 Just as you stand, in the clothes you are wearing,  
 Tho, they be ragged and scanty as thus;  
 Come from the alley, the lane, and the passage,  
 Come in your rags — but as clean as you can;  
 We have a mission to each, and a message,  
 Happy and true, of his rights as a Man.

Don't be downhearted, if fools for an hour  
 Laugh at your schooling, and treat it with scorn;  
 Answer them truly, that 'Knowledge is Power',  
 And that a blockhead were better unborn;  
 Laugh as they may, your laugh will be longest —  
 Yours is for ever, theirs but for once;  
 Soon shall they own you both wisest and strongest;  
 Scholars must govern the fool and the dunce!

Yes, my boys, come! without fear or suspicion,  
 All that we wish is your gain and your good;  
 Body and soul to improve your condition,  
 And we would better it more if we could;  
 But where we cannot, yourselves may be able,  
 Willingly coming to hear and to learn,  
 How, for the soul, to be happy and stable,  
 And, for the body, your living to earn!

So then come over, young scholars, and listen,  
 Helping yourselves, as in honour you ought!  
 We'll tell you things that'll make your eyes glisten,  
 Brighten the spirit, and heighten the thought:  
 Come then, and welcome, in rags and in tatters,  
 Anyhow come — but as clean as you can;  
 Come and learn gladly these glorious matters,  
 All the best rights in the duties of Man!  
 Albury, March, 1850: M.F.T.

By her constitution and its claim to be exempt from all but its own, self-imposed, taxes, Guernsey was not able to comply with the Elementary Education Act of 1870. This stated that grants could only be paid if a compulsory tax or rate was levied on every parish accepting the Government grant and by this means providing in part for the support of the schools. Neither was the Island taxed for Imperial purposes and the States realised that it was discreditable to the Island to accept a British grant while not contributing to her revenue.



The British Government now offered to set Guernsey schools on the same footing as those of the Isle of Man but the States decided against this and set about a complete reorganisation of the educational system. Matters were now placed on a new basis as far as possible the same as that which had previously been found to work so well in the rural parishes. The National Schools and the British and Foreign School came under the care of the States Committee for Parochial Education, the funds for their support coming in equal shares from the States and from a tax of £675 per annum levied on the ratepayers of St. Peter Port who had accepted them as Parish Schools.

Once again the question of la Petite Ecole came before the States for discussion. This endowed school was closed on the death of its master in 1847 and its funds allowed to accumulate. In 1872 the building was sold to the States for £240 ' . . . the said sum to be employed in the purchase of rentes or be placed at interest for the benefit of the parish education.' By 1897 the total endowments of the school amounted to £2,800 and the ratepayers of St. Peter Port proposed to acquire sites in different parts of the parish in order to build new Primary Schools which were urgently needed.

Intermediate education was first mooted in 1872 for both boys and girls and the ratepayers of St. Peter Port had, at that time, consented to the revenues of La Petite Ecole being used to help in the cost of building operations, although it would appear from later references that this was not accepted. In 1876 further approval was given to the project by the States and suggestions made by them that the Intermediate School should be established in connection with Elizabeth College, which would require the College statutes to be remodelled. To these suggestions Rear Admiral Shortt, Director and Honorary Secretary of the College, and his colleagues were diametrically opposed and in his firm reply to the States he offered the alternative that was finally adopted and resulted in the foundation, in 1883, of a Boys' Intermediate School under the direction of Mr William Sharp. The proposals from Elizabeth College stated that in the event of the College dues falling below the amount derivable from 150 full time scholars, the States

would make up the deficiency and that ten free scholarships in the Upper School should be at the disposal of the States for the benefit of deserving scholars from Secondary Schools. A further eleven years was to elapse before an Intermediate School for Girls was opened at Granville House with Miss F. A. Foster as Headmistress, a post which she held for thirty years.

The terms of the 1872 agreement proceeded amicably until in 1891 the ratepayers of St. Peter Port resolved to withdraw and the closing of the schools was only prevented by the States offering the sum of £1,000, with the proviso that the parish should do likewise. In 1893 the ratepayers at a meeting refused to vote their share of the money for providing Primary Education for the poor and in consequence the schools were closed in March of that year. The direct result of this was a projet de loi entitled 'Loi sur l'Instruction Publique Primaire' which, in effect, compelled the respective parishes to provide and maintain Primary Education throughout the Island, receiving in return the school pence of the children and any grant which the States thought necessary. At the same time the subjects which had to be taught in the schools were listed:

Religious Instruction (Anglican); English and French; Arithmetic; Geography; History; Writing; Drawing and Singing; Needlework — in Girls' Schools.

Three year scholarships were set up at the Intermediate School for those boys 'who had shown by their diligence at Primary School that they were worthy of this honour.'

However the ratepayers of St. Peter Port were not prepared to let the matter rest there and a report in the Press of 29th June, 1898, of the Rev. W. Nicolle's speech at a public meeting typifies the public feelings of the time:

' . . . he felt sad at the result of education in the Island. They were spending thousands of pounds, and they were told by the Inspectors that the children could not read and that their handwriting was unintelligible. This was a sad state of affairs. What was wanted was such a



system of education as would benefit a child in the future. At the present the ratepayers were spending money and the children were wasting time. It was deplorable to contemplate the backward state of things educational in Guernsey.'

One wonders if perhaps this reluctance on the part of the ratepayers of St. Peter Port was due, in part, to the fact that they themselves sent their children to one of the many private schools in Town and so resented the monies which they had to pay in order that the poor should be educated, an education which they possibly thought unnecessary and undesirable.

Improvements in communications by this time had brought about an increase in trade with other countries, taking over from the shipbuilding business in the vicinity of St. Peter Port and St. Sampsons earlier in the century. Passenger and cargo steamers plied daily in the summer and four times a week in the winter months bringing visitors to the Island and assisting in the export of granite, grapes, early potatoes, French beans, flowers and the first experimental tomatoes (love-apples) from 1,000 ft. of heated glass. The citizens of Guernsey entered the 20th century as a stable and, in the main, prosperous community.

The first official mention of the work of pupil teachers is to be found in the States Committee for Parochial Education's report of 1866 which speaks of their '... remarkable progress.' It is reasonable to assume that it was as a result of the public outcry against the 'disgraceful' state of education in certain parts of the Island that there was formed in 1898 the first Pupil Teacher Centre under the guidance of Miss Wagstaff. Until this time there had been no facilities for the training of teachers beyond the '... sporadic and uncertain help which they received from the head teachers, themselves often untrained and inefficient.' As a result teachers were either local, unqualified people who could never hope to enter a Training College, or trained teachers from England who commanded a high salary.

The course at the Pupil Teacher Centre followed the English syllabus, with additional time allowed for the necessary instruction in French under a French Professor, leading to the King's

Scholarship Examination by which students were technically qualified Assistants although qualifying locally for a post as Head Teacher. These newly qualified Assistants however were encouraged to continue their training on the mainland and, after completion of the two year course, to widen their experience by spending two years in a Primary School before returning to Guernsey.

Unfortunately much good material was lost to the mainland in this way and results in the schools did not improve as had been hoped. The lease for the hall used as the Centre had run out and new arrangements had to be made, the States Committee being anxious that any new project should become an integral factor in the educational system of the Island instead of an isolated institution. To this end the States agreed to the purchase in 1902 of Myrtle Lodge in Vauvert where Miss Mellish, Principal of the Ladies' College, and a Lady Teacher, trained in Primary Education methods in England, with selected members of staff of the Ladies' College to assist, were able to give tuition in a wider range of subjects than was previously possible. It was hoped by this integration and increase in staff to encourage better material from the Primary and Intermediate schools, and also some of the best scholars from the Colleges, to join the teaching profession. The necessity of an increase in grant from the States was not envisaged, on the contrary it was thought cheaper to utilise the pupil teachers in the local schools than to employ Assistants from England and it was hoped to create a supply of local Assistants and Head Teachers for the School Managers of the increasing numbers of schools to choose from.

The war years brought about an acute shortage of teachers and of male teachers in particular. Those entering the profession as pupil teachers were drawn in the main from the Girls' Intermediate School and it was partly on this account that the connection between the Centre and the Ladies' College was severed in 1917, arrangements being made with the staff of the Girls' Intermediate School to undertake a portion of the instruction while Maths, French and Science were taught by visiting masters from Elizabeth College. Candidates for the Pupil



Teacher Centre were now subjected to a strict medical examination on the same lines as in England.

By 1921 the majority of education authorities on the Island were of the opinion that this system of training teachers, whereby they spent two and a half days at the Centre and three days in their respective schools, should now be changed. They thought it ‘. . . too great a strain to have two objects in life a) to learn, b) to teach, for such young persons’ and some condemned the system as cruel. The Centre too was the object of some criticism:

‘It is not a school with its own staff and its own traditions, but a mere collection of classes, the visiting teachers having no connection with the institution when once their lectures are delivered. Yet again the segregation of young teachers is adversely criticised. Better results it is maintained, in the development of character, etc., could be secured if they consorted in schools or Colleges with other people of their own age, who are destined for other professions.’

Following the advice of H.M.I. Mr A. F. Page, the Council decided to adopt the Student Teacher system and finally closed the Pupil Teacher Centre in April, 1922. Intending boy teachers were sent to Elizabeth College and the girls to the Intermediate School to continue their full time education until the age of seventeen when they sat for the Oxford Senior Examination. They were then employed in the same two schools for a year as Student Teachers, ‘. . . acquiring practical experience as to the difficulties of the Teaching Art, the solution of which would be furnished at the English Training Colleges for entering which they become eligible at the age of eighteen.’

The Council also made available five scholarships for boys of £33 per year, and twelve for girls of £12 per year for children intended for the teaching profession whose parents could not pay the fees.

As early as 1850 we hear the first whispers of compulsory education from the States Committee set up in that year who said:

‘Le vice dominant de nos écoles de la campagne et le manque d’assiduité et regularité de la part des enfants qui fréquentent, vice qu’on ne saurait reprimer par aucune mesure législative mais auquel, le Comité croit, que les Directeurs des écoles pourraient remédier en partie, en gardant un Registre journalier de la présence ou absence des écoliers, et en l’accordant des prix, qu’a ceux qui ont été réguliers et assidus à l’école pendant le courant de l’année. Le Comité prend la liberté de suggérer aux officiers des paroisses, qu’ils pourraient aussi venir à l’aide des Directeurs de leurs écoles, en refusant d’accorder une assistance externe permanente aux pauvres, qui élèvent leurs enfants dans l’ignorance, et par obstination négligent de leur donner aucune instruction quelconque.’

Thus, while there was at this time no law enforcing education in the Island, those already at school were encouraged to be regular attenders in order to qualify for the yearly prizes offered by the States.

However, in spite of this encouraging start it was not until 1900 that the project de loi, l’Education Primaire Obligatoire, was passed and all children between the ages of five and thirteen were obliged to receive instruction, although this did not mean that they had necessarily to attend one of the public or private schools. Studying under a tutor, or some other person was permitted so long as the educational standard was equivalent to that of the Parish Schools. Exceptions to these regulations were for children under seven years of age living more than one mile from the school, all children living more than two and a half miles away and also those who had passed the IVth Grade before their thirteenth birthday. This last exemption was later considered too lenient and by an Order in Council of April 1904 the Vth Grade was introduced as the earliest stage at which a pupil might leave school. In a previous year 122 pupils had passed the IVth Grade when under eleven years of age, of these fifteen were between nine and ten years old and one child qualified for employment at the age of eight years and nine months!

Three Attendance Officers were employed in the Island and these, working in close co-operation



with the schools' masters kept a strict check on attendance figures, parents of offending children being brought before the magistrates at the Royal Court, and fined.

After the age of eleven a child could be excused from two sessions weekly, at the instigation of a parent, to work in industry or agriculture, provided that they had passed the IIIrd Grade although all pupils had to attend for the annual examinations.

If parents were unable to pay the 'écolages' they could apply to the douzaine who would subsidise the fees in part, or completely if necessary.

Until this time teachers in the schools had been paid a bonus or 'capitation' dependent upon the yearly report of the Inspector and partly on the percentage attendance of the pupils in their charge, a system which the Committee in its report for 1902 condemned.

'It is partly a bait to make the salary look better; and partly a bribe to induce the teacher to do his work properly. It says in effect, 'we offer this because we do not think that you will do your best without special pecuniary inducement'. It corresponds with the 'share of the grant' system fast disappearing in England. Being dependent on 'average attendance' it is uncertain in application and directly affected by conditions outside the teacher's control — weather epidemics, etc.'

This adverse criticism brought about the abolition of the system in 1903.

By an order in Council of 1916 the States of Deliberation brought about the formation of a permanent Education Committee whose far reaching functions affected, in part, or in whole, all schools on the Island. The Committee comprised fifteen members, at least six from St. Peter Port and at least six from the Country Parishes. A part of their duties was to organise the education of defective children, the Medical Inspection and treatment of all Public Primary School children and also evening classes for various sections of the community. These evening classes were to include science lectures for agriculturists and horticulturists, in order to

assist in the training of personnel for the increasing growing industry. In addition the Committee had to inspect all Educational Institutions in the Island, reporting both on educational progress and method and the condition of the building, having the authority to close any school should it fall below standard in any way. A Scholarship Board was set up awarding up to 80 Scholarships to both boys and girls from the Parish, Voluntary, Hospital and Army Garrison Schools to continue their education at the Intermediate Schools. The Scholarships, which covered all tuition fees and provided a certain number of books, could be held for a three year period and might be extended for a further two periods of one year each.

The Council report for the year shows that they were not anxious to rush into any re-organisation as a result of their new powers and were content to appoint three sub-committees to administer the primary, intermediate, and the Technical and Art Schools; consolidation and submission of the Educational budget completed their business for the year.

As in England the weakness of the educational system lay in the early school leaving age, due to the demand for child labour, and the short duration and irregularity of school life. The powers of the Attendance Officers, one or more for the Island, were extended, the Staff of the Private Schools having to present their attendance records for inspection as was the rule in the Parish Schools. The penalties for infringement of the laws were harsh, culminating in the closure of the School altogether if the Court thought fit.

In 1917 it was realised that it was imperative to encourage teachers into the profession and so maintain the supply of efficient teachers and it was decided, therefore, that there should be a fixed scale of salaries for Qualified Elementary School teachers. In 1925, after prolonged negotiations, the States were informed that the Education Council had acceded to the request of the Primary School teachers that the local scale of salaries should be replaced by one of the Burnham Scales as awarded by Lord Burnham in April of that year and accepted by all Education Authorities on the mainland. Scale II was decided on for Primary Teachers and Scale III,



with an additional sum for degreed teachers, for Intermediate teachers.

It is interesting to record here the advice given by the Rev. E. Copson Peake M.A., Inspector of Religious Knowledge, in his report of 1925, surely some years ahead of his time:

‘Don’t do ALL the teaching, but help the children to teach themselves; draw out from them instead of telling them, the spiritual truths of their Bible lessons. It will require more time and patience, but it is worth it. What children think out for themselves, becomes their own; they will remember it.’

For some years the Bailiff and Jurats as Administrators of the De La Court and other charitable funds had made grants to a number of intending teachers to enable them to go to Training Colleges in England in order to gain recognition as trained Certificated Teachers. The grants, given to those in financial difficulties, were worth £20 or £25 a year for the duration of the course. However the time had now arrived when such sums were no longer available and the Education Council, feeling that they had considerable responsibility for the training of teachers, asked the States if they would be prepared to lend a certain amount of money, free of interest, to those deserving applicants who would benefit by some assistance. The States agreed to this proposal and in 1932 the first grants were issued, to be repaid at the rate of £2 monthly when the qualified teachers were employed.

Although the Council had not as yet set up a School Medical Service, when, in 1920, the Island suffered a widespread epidemic of measles, in co-operation with the Medical Officer of Health and with the aid of a grant from the Bailiff and Jurats, Virol was obtained and distributed to debilitated children resulting in much improved health and better school attendance. In fact since 1917 monies had been made available for specialist medical services which included the fitting of spectacles and the removal of adenoids for those children in need. This was to continue for some years, the numbers increasing from year to year as more

parents took advantage of the services of the Medical Officer of Health and his team. On the recommendation of the Board of Health a resolution was adopted granting the Education Council the power to close Schools during an epidemic which resulted in a Project de Loi of 1923, Loi Supplémentaire a la loi relative a l’Education Obligatoire.

By this time a certain amount of English was being spoken at States meetings, but French, the official language, was still used in the Billet d’Etat, the official record of States deliberations, and was to do so until after the Second World War.

The teaching of French in schools had for long been a problem and much the same could be said of English. In a considerable proportion of Guernsey schools in the early 20’s the children’s knowledge of English, was so limited, (they spoke Patois at home) that even in the higher classes they were unable to derive full benefit from the instruction given. It was therefore decided to defer the teaching of French until the II or even III Standard (8 or 9 yrs) and to concentrate in the earlier years on teaching English. By 1927 after conferences had been held to consider the most effective methods of language teaching, and these methods had been employed, it was said that those in the upper classes of even the more remote Country Parish Schools had ‘ . . . a reasonable facility in both written and spoken English.’ The same, however, was not true of French, for with few exceptions the schools had not realised that the methods applied to teaching English so successfully also applied to the teaching of French, so that it was in only two or three schools that the language was of practical value as a means of communication of ideas.

The new Inspector for 1929 Mr T. Cherrill said that . . . ‘It is unthinkable that French should not be taught in Guernsey Schools, and it is intolerable that it should not be taught efficiently.’ He went on to suggest that it was essential for each school to have a French specialist as it was too much to expect all teachers to be able to teach the language to the required standard. The teaching in the early



stages should be mainly oral, a trend not encouraged by the Scholarship Examination which was unduly biased towards translation and grammar instead of the spoken language.

In 1920 grants had been made to teachers to enable them to spend a year in France for the purpose of a special study of the language. On completion of the course they were obliged to return to the Island for a three year period. In 1930 facilities were offered to teachers to take refresher courses in France. The experiment proved successful and so was continued in later years. It appears however, that certain teachers saw little point in teaching French as it was ' . . . no longer the dominating language of the market place or local commerce'. The H.M.I. held the opposite view since in his mind the Guernsey children had a definite advantage over those in England in being able to speak a second modern language.

'There is little doubt that Guernsey French as the Lingua Franca is dying, and the bi-lingual character of the Island is disappearing. It would be a great misfortune, both educationally and materially if the argot which has survived for so many centuries, and which can without great difficulty be converted into modern French, should be allowed to lapse without an effort being made to preserve it.'

In 1932 Mr Marc Ceppi an authority on French, visited the Island to advise on the best methods of keeping the language alive. In subsequent yearly reports he remarked very favourably on the improvement, so much so that he resigned his post in 1936 since he thought that his services were no longer needed. However, by 1938 the Council were once again questioning the wisdom of continuing with the subject for all children, or whether the small minority of those less gifted would benefit more by concentrating on the absolutely essential subjects. This supported the earlier policy of the Council who had been anxious to break away from the somewhat academic traditions of the Intermediate Schools. A business course was introduced at the Girls' School and arrangements had been made to link the resumed instruction in gardening at the Boys' School with a scheme of Agricultural and Horticultural Science which would prove useful

to boys who were later to enter one of the staple industries of the Island. Unfortunately there was not the same tendency in Primary schools. Girls and boys who finished their education at this stage, were not provided with a curriculum containing opportunities for practical work related to living interests.

The first report by one of His Majesty's Inspectors on the teaching of Domestic Science in the Island was in 1934, although a Centre had been in existence since 1921 catering for pupils from the Town Schools, later moving to larger premises at Granville House where it was possible to introduce laundrywork into the curriculum in addition to cookery. Miss G. Bradshaw commented most favourably on the Centre where two staff were employed to teach twenty girls in each of the two well equipped rooms, their pupils coming chiefly from the States Primary Schools who began their housewives' training during their last year at school. In addition certain classes from the Girls' Intermediate and the Ladies' College followed courses there. In her report Miss Bradshaw suggested that the time allowed was not altogether adequate and that a third teacher and a third room, equipped for cookery and laundrywork, should be found ' . . . to enable the girls to have a course of instruction which is sufficiently long to cover, what is by general consent, the minimum amount of work.'

This was a lot to expect since already the girls had more time allowed for instruction in practical subjects than the boys. They too attended the Mount Durand Centre for instruction in woodwork, transport being provided for all those attending from the more distant schools.

In 1937 the supervision of the Evening School, inaugurated in 1922, was entrusted to the Intermediate Schools Committee and the range of subjects increased. The classes in Horticulture and Agriculture, in abeyance since 1931, revived in 1935 under Mr E. A. Wheadon, an eminent grower, and were well supported, more than 20 growers attending the lectures thereby hoping to benefit themselves and the Island generally. Other subjects offered included Book-Keeping, plain and high class cookery, Keep Fit for women students, English for foreign students, French, German, Mathematics, Keep Fit for



men students, shorthand, typing and several Societies. A new introduction was a series on Building Construction and Electricity which it was hoped to follow with courses on Motor Engineering and the Gas Service.

In 1937 a new Domestic Science Centre was opened at Delancey Park, resulting in every Primary School girl throughout the Island spending one whole day at the Centre for the duration of her last year at School. In addition the Mount Durand Centre had been reorganised, the old laundry being replaced by a housewifery flat in which the girls were taught not only cookery and laundrywork, but other related subjects which would be of use to them in later life. In 1938 it was suggested that if a fourth mistress were to be employed each girl could spend a half a day a week at the centre during the last three years of her school career.

In 1927 the School Nursing Scheme came into being, albeit in a very small way. One full-time Nurse was employed by the States to visit all Primary Schools, a large task which she performed to the best of her abilities. Even so, it is surprising that two years were to elapse before another was appointed to assist in the work of carrying out a survey of the physical condition of Primary School children. In his report of 1931, the H.M.I. drew attention to the importance of an improved medical service:

‘In any system of Public Education the first consideration is for the health of the school child. Without due attention being paid even the best in teaching is wasted if the children are away from school.’

The Council were in full agreement with his report and even made enquiries regarding the employment of a school dentist ‘ . . . but so far it is not found expedient to take a definite step in this direction.’

In May 1935, Dr. McGlasham was appointed as Mental Health Expert and arrangements were made for him to act as part-time School Medical Officer so enabling the Council to introduce a much more comprehensive system of medical inspection than was previously possible, the ultimate aim being to thoroughly examine each

child three times in his school life.

In one town school teachers were faced with a school population which appeared to be physically subnormal. This was counteracted by the provision of a wholesome mid-day meal which showed evidence of decreased mental inertia amongst the older children. The policy was continued with great benefit to those children in need. This increased interest in the health of the school child resulted in the provision of playing fields for the schools. Physical Training was introduced into the curriculum as more teachers, familiar with modern methods, returned to the Island from their Training Colleges.

Presumably as a result of the School Nurses Survey in 1935 the Council introduced the Milk-in-Schools scheme, 70.57% of the children taking  $\frac{1}{3}$  pt. milk daily. This milk was issued free to those who could not afford the  $\frac{1}{2}$ d. per day required (see table).

% children not taking milk 29.43.

% children taking milk 70.57.

% children paying  $\frac{1}{2}$ d. daily 46.98.

% children receiving free milk 23.59.

The scheme continued to operate smoothly and it was found that the rate of growth and weight was 20% greater for those children who took advantage of the scheme. In 1938 there was a drop in consumption possibly due to the fact that certain parents thought that diphtheria could be contracted through drinking milk, a theory which the School Medical Officer categorically denied. This epidemic had been rife for twelve months, the decrease in confirmed cases in the summer months not being maintained in the Autumn. School attendance was low since not only the actual sufferers were absent but also their ‘contacts’. Immunisation was advocated and by November 51% of the children in the Elementary Schools had been innoculated. That more did not come forward was due, in the Council’s opinion, to indifference and apathy on the part of the parents and to remedy this they introduced compulsory immunisation for all children within a definite age limit. Once again Virol was



provided, free of charge, to those children in need.

Child Welfare Clinics were set up to give instruction on nutrition, sleep and cleanliness which it was hoped would do much to improve the health and fitness of the pre-school child.

Several children, six educationally sub-normal, two blind, and one deaf and dumb, were sent to suitable training establishments in England, a policy continued to the present day. Special teaching facilities were offered in Guernsey schools for any further dull and backward children in order to prevent the retarding drag which they unavoidably exerted on the routine work of the school.

In 1937 the Council formed a Road Safety Committee, inviting the Island Police Committee and the Guernsey Teachers' Association to participate. As a result the question of the safety of children on the road was thoroughly examined and measures for promoting Road Safety were introduced. Special safety codes were printed and distributed to every child once a year and also to each parent sending a child to school for the first time. The Committee also recommended that warning signals should be installed outside the most dangerously situated schools, to warn road users that children were entering or leaving the premises.

As a result of the decrease in birthrate during the war years, 1914-1918, the schools in the Island and particularly those in St. Peter Port, suffered a noticeable drop in numbers during the 1920's and it was suggested that it would be possible to combine the three town Primary Schools into two, accommodating them in the Amherst and Vauvert buildings. This necessitated a complete change round of school buildings — viz:

Boys' Intermediate: Brock Road, 4 rooms at Melrose;

Girls' Intermediate: Melrose;

Town Primary: Vauvert, Amherst;

R.C. Primary: St. Joseph's, Burnt Lane.

The age of promotion from Infant to Primary School varied between  $6\frac{1}{2}$  and 9 years, transfers occurring once a year only.

In 1930 a new H.M.I. Mr E. Wyn-Williams suggested that the local Primary Schools should be re-organised on the lines suggested by the Hadow Committee in their report of 1926 emphasising his point a year later, in

'Guernsey has grown in recent years from a congeries of isolated units into a single community, too small to remain sub-divided and not too large to administer as a single unit. Parish boundaries can therefore be said to have had their day and so too the Parish Schools administered by the Parish Councils. Guernsey must go on with her re-organisation of Primary Schools quickly, especially since the retirement of five Head Teachers has made this easier.'

In the meantime the Council were giving much thought to this proposal, and, pending a final decision, the retiring Head Teachers were replaced by Acting Head Teachers.

Mr Wyn-Williams was also anxious that the Crown lawyers should publish the Education Laws as they then stood. There had been so many amendments that ' . . . there is some uncertainty and even misapprehension in the minds of those responsible for their execution.'

This resulted in the Education Act of 1935 some three years later. It presented no radical changes from the 1900 Act and its subsequent Amendments except for the raising of the school leaving age from 13 to 14 years and laying down the times at which a child could enter or leave school. This in the past had been determined by each child's birthday, thereby upsetting the school routine. Now a child had to attend school on the first day of term following his fifth birthday and could not leave until the end of the half term following his fourteenth birthday, a practice more or less in line with schools on the mainland.

As from the beginning of 1935 the whole cost of Elementary Education was borne by the States, helped by an Occupiers Rate, a levy of  $1\frac{1}{2}$ d. in the £ which yielded £3,447 in 1935. At the same time a modified scheme of re-organisation took place between two schools in the North, when all boys over eleven years were transferred from Hautes Capelles to St. Sampson's. This



combined with the opening of the new premises for Practical Instruction at Delancey meant that the initial steps had been taken for the complete re-organisation of schools in the North of the Island.

In 1936 the schools in the Western Parishes re-organised on Senior and Junior lines, St. Peter's taking all pupils over eleven, the remaining three schools, Torteval, Forest and St. Saviour's housing the Junior Departments. In 1937 re-organisation was carried one stage further when in September St. Sampson's School became the Senior School for the North with separate departments for Girls and Boys. Hautes Capelles and Vale Schools were now the contributory Junior Schools, the latter being by far the largest Island School with some 350 children.

In St. Peter Port the Roman Catholic Schools changed their status, Burnt Lane taking all the Town Junior Children and St. Joseph's forming Senior Departments for Boys and Girls. Infant departments were kept on at St. Sampson's and St. Joseph's to avoid any unnecessary movement of children. At first there were the expected grumbles from the parents but the Council felt certain that the public would soon realise that the new system was a sound one.

But for the war and the German Occupation this process of re-organisation would undoubtedly have continued and been completed much sooner than was eventually the case.

### **Chapter III: 1940–1945**

Events on the continent in the summer of 1940 had a disastrous effect on the Channel Islands. Meeting on the 17th June, the Education Council decided to support a policy of evacuation of school children and all the schools in the island were closed. Two days later, in the afternoon of Wednesday, 19th June, the Bailiff sent word to the Council that the voluntary evacuation of children, by schools, to reception areas in the United Kingdom was to be organised immediately. Arrangements which had been very hurriedly decided upon were put into operation and by 8.00 p.m. on the following day

some 4,700 children, representing 72% of the school population, had left the island in special ships in the care of their teachers and volunteer helpers. 194 teachers from States maintained and aided schools and some 300 other teachers and helpers assisted in the evacuation, and it says much for the efficiency with which the operation was carried out that not a single mishap occurred and the Council heard later that all the ships had reached England safely.

In the weeks following the occupation of the island by German forces, the Council gave its attention to the re-organisation and re-opening of schools. Organisation on the lines of the Hadow plan was abandoned in favour of the old parish school system and on 15th July, less than four weeks after the evacuation, the elementary schools re-opened with a total roll of 1,039 children.

A major effect of the evacuation was to reduce drastically the number of teachers in the island. Only 12 members of the permanent staff remained behind and they, with the help of ex-teachers and a handful of willing but inexperienced volunteers recruited by the Council, carried the burden of the teaching throughout the occupation.

The size of each school varied considerably according to the number of children of school age resident in the parish. Generally speaking, in the smaller schools, no more than 3 teachers could be spared to teach a group of boys and girls whose ages might range from five to fourteen years. The aim before the occupation had been to divide a one-year group of children between two teachers: under the new conditions each teacher had charge of a class with an age-range of three years, a situation which would be welcomed by devotees of vertical grouping to-day.

By the end of 1941 most of the publicly owned buildings had been requisitioned for use by the German troops and alternative accommodation had had to be found for all but three of the schools. Sunday School premises, private houses, and odd rooms here and there were utilized by the Council, but this accommodation was often unsatisfactory and the children's education



suffered as a result.

No provision was made for secondary education immediately following the occupation, since the majority of secondary school children had been evacuated to England. However, in April 1941, having ascertained that there was a demand for education above the level of that provided by the parish schools, the Council decided to open a co-educational Intermediate School on a part-time basis. Sixty-eight children were admitted on the results of a qualifying examination, their parents agreeing to keep them at school until they were at least fifteen. Initially the children attended for classes at the Girls' Intermediate School, but after a few months the building was requisitioned and the school was transferred to junior school premises in Burnt Lane.

Problems of staffing the new Intermediate School were eventually solved and by 1942 the school was operating on a full-time basis and the Council felt justified in charging a nominal fee of £1 per term for tuition, except in needy cases.

Throughout the occupation the school played an important part in the overall scheme of education and by 1945, the year of the liberation, the number of pupils in attendance had risen to 152. In February 1944 eleven candidates were entered for a Guernsey School Leaving Certificate examination, which, it was hoped, would receive recognition in England after the war. Jersey examiners officiated for the most part, and after the scripts had been marked ten out of eleven candidates were awarded certificates. Two years later the scripts were re-examined by the Oxford and Cambridge Schools Examination Board and the marking of the Guernsey and Jersey examiners endorsed.

The Domestic Subjects and Woodwork Centres, and the Art and Technical Schools did not re-open after the evacuation, mainly because of the shortage of materials and equipment, but continuation classes in subjects such as French, German and book-keeping were organised by the Council and were quite well attended.

German was included at the request of the German authorities and, in response to a suggestion by the Feldkommandantur that the

language be taught to volunteers in the schools, the opportunity was extended to selected children aged twelve and over. Text books were not available locally so the Council, in collaboration with Jersey, had copies of the book 'Deutsches Leben' (Erster Teil) printed in Guernsey. Of the 500 copies printed Jersey took 200. Later, in 1943, the Council was obliged to comply with an order to make German compulsory in schools for children of twelve and over, though Head Teachers were allowed to exempt from the classes any children whom they considered to be incapable of profiting by them.

Throughout the whole of the occupation the Council evidenced great concern for the health and well-being of the children in its care. After an initial delay following the evacuation, the supply of milk to children in schools was resumed, and arrangements were made for them to receive half a pint of milk free on every school day and at home during school holidays, and a further half pint at home if their parents were willing to pay for it. The statistics underline the value of the scheme:— In December 1940 90% of children on the school registers were taking milk, compared with 61% in December 1939. A year later the percentage had increased still further to 94.7.

To judge from the school attendance figures there was little wrong with the physical condition of the children during the first year of the occupation and a watchful eye was kept on their health by the School Medical Officer, who, with the help of the Attendance Officer, continued to carry out routine and special medical examinations of the children in school and at the clinic. By the Autumn of 1941, however, the lack of nourishing food, warmth and general comfort was beginning to be felt by children and adults alike, and in his report of that year the Medical Officer emphasised the need for the children to have plenty of sleep during the period of rationing, pointing out that 'The extra rest would save energy which is much the same thing as increasing the food supply . . .'

In 1941 the Council was able to arrange, through the communal kitchens, for children attending schools in St. Peter Port and the Vale to receive a mid-day meal on two days in the week.



Each child paid 2d and the kitchens were subsidized to an equal amount by the Council. Wherever possible this service was extended to schools in the other parishes and, although the organisation was frequently upset by the closing down of a kitchen or the requisitioning of a building by the Germans, there is no doubt that it played a significant part in maintaining the health of the children.

In 1942 the School Medical Officer was deported to Germany and this resulted in the breakdown of the school medical service, for although the Medical Officer of Health volunteered his help, it was impossible for him to organise an effective service for the schools in addition to his other duties. By 1943 there were definite indications that the children were no longer as healthy and robust as they had been and that they were falling behind educationally as a result. Arrangements were made for all children in the parish schools to be weighed monthly and weight losses were noted with concern. It seemed that nothing more could be done to help the children than was being done already.

Despite acute shortages of food and fuel during the last winter of the occupation, the schools remained open and the surrender of the German forces in May 1945 made little difference to their organisation and administration, save that German was abruptly dropped from the curriculum. They carried on as before until the end of the Summer Term, after which it was possible to return to something more like normal conditions.

After the Liberation the Council was able to inspect the schools which had been requisitioned by the Germans and, on the whole, their condition was found to be somewhat better than expected. A rehabilitation programme was carried out during the summer holidays and by mid-September all the schools, with the exception of St. Peter's and Amhurst, were ready for re-occupation. St. Peter's School re-opened a week or so later, but Amhurst was required for use by the British Military Forces and in fact remained in their possession for over a year, during which time the infants were accommodated in the Victoria Hospital and the juniors in Vauvert School.

Arrangements for the return of the schools which had spent the occupation years in England and in Scotland were handled on the mainland by the Ministry of Health, and in Guernsey by the Education Council. The number of school children involved on this occasion was considerably fewer than at the time of the evacuation, but each returning group included some older boys and girls, no longer children, who wanted to return to the island with their former school teachers.

#### **Chapter IV: Post-war Development**

The number of children who resumed their education in Guernsey on 17th September, 1945 was comparatively small. As far as possible the teachers were reinstated in their old schools as they returned and for a time the Council was fortunate in having a surplus of staff. Gradually, however, the situation was reversed as the numbers in the schools were increased by the admission of other children returning to the island with their parents.

Elizabeth College and the Ladies' College, and the Boys' and Girls' Intermediate Schools also re-opened in September, and by the end of the year the Intermediate Schools had a record number of pupils. Children who had obtained admission to grammar schools in England were found places in the Intermediate Schools as States Scholars.

It was clear that the Council could not immediately return to the system of senior and junior schools which had operated in the island before the evacuation, and it was decided that for the time being the parish schools should continue on an all-age basis. A year later, however, St. Sampson's School was re-established as a secondary modern school for the northern parishes, Vauvert School was re-organised as a secondary modern school for the Town area, and St. Joseph's once more became the senior Roman Catholic school. Unlike the pre-war senior schools which had separate boys' and girls' departments with Head Teachers, the new schools were mixed. It is worth mentioning that these changes were made with the unanimous support of the Parochial Education Committees and the Managers of the Voluntary Schools.



The schools in the western part of the island were not included in the re-organisation which took place following the occupation. St. Peter's School had served the district as a senior school before the war, but the number of secondary school age children had increased in the meantime to such an extent that it was no longer possible to accommodate them there. The only answer was to allow the schools in the six country parishes to continue on an all-age basis until such time as new secondary school accommodation could be provided.

The problem of the schools in the western parishes continued to vex the Council and, in addition, they became increasingly aware of the difficulties which would confront the schools in a few years as a result of the post-war increase in the birth rate. The effects would begin to be felt in 1951 and the 'bulge' would not move out of the schools until 1960 or even later. In November 1949 the States, after considering a report of the Council, authorised the preparation of plans and specifications, and the invitation of tenders for an infants' school at Amherst and a secondary modern school in the Castel parish. This would in fact have gone some way towards solving the island's immediate educational problems, but in May 1950 the States were obliged to shelve indefinitely the plans for the secondary school, and though they set aside a sum of £84,000 for expenditure on the proposed new infants' school they effectively delayed its erection by stating that the money could not be made available until 1952.

In 1948, on the advice of the Education Council, the States purchased the property known as Melrose in Les Gravees for use by the Ladies' College. This school had increased in size since the occupation and the Directors were now seriously worried about the inadequacy of the accommodation for 270 girls. A few months later the Preparatory and Junior departments of the Ladies' College were transferred to Melrose, thus releasing much needed space for the older girls in the main building in the Grange and enabling the states to increase the number of scholarship places at the College from twenty to thirty-five yearly.

By the 1960's the number of pupils had

increased still further to around 400 and although a lot had been done in the interim to extend and improve the accommodation by building on the Melrose site, the only solution now left was the provision of an entirely new building. In 1962 the States took over the College and agreed to build a new school on the Melrose estate. The foundation stone was laid the next year by Her Majesty Queen Elizabeth, the Queen Mother, and in September 1965 all departments of the College were once more united under one roof.

Approval was given for the Education Council to take over the College's former premises and the Education Department moved into a portion of the building. It was originally proposed that the remaining parts of the premises should be used as a Further Education Centre and Youth Headquarters, thinking in terms of lecture rooms and practical rooms for evening classes, and possibly day-release classes in Further Education, as well as facilities for youth work and Island youth service functions and training courses. This project had to be shelved owing to more urgent needs of school accommodation. Vauvert Secondary School had been compelled to use three rooms outside the school precincts and it was decided to move the Vauvert Infants' School to a part of the old Ladies' College, so releasing rooms within the school for the use of the Secondary School.

The first new building to be completed after the war was that at Amherst where a new Infants' School was opened in 1956 relieving to some extent the overcrowding of the Junior School. In the same year the States accepted a tender for the building of Beaucamps Secondary Modern School, a school designed to take 600 pupils from the all-age schools in the West of the Island. Other items in the large building programme included extensions at the Grammar Schools, that at the Girls' Grammar School was already completed and comprised a craft block consisting of a fully equipped Domestic Science room with store and larder, an art room, needlework room and science laboratory.

The Council's aim was to provide improved conditions in the Island Schools and, at the same time, to meet the situation which would arise in September, 1957, in the Secondary Schools. The



Council were concerned that no building should take place which would be surplus to requirements after the bulge had passed out of the schools. Thus they agreed that the situation should be met at St. Sampson's and Vauvert Secondary Modern Schools by temporary expedients such as converting cloakrooms into class rooms and by using accommodation given up by the Infants' Department. The extensions at the Grammar Schools would, after the bulge had passed, do no more than bring the buildings near the required standard for a Grammar School of 300 children.

In spite of these efforts there was no doubt that the Secondary Schools would have a difficult time from 1957 until 1962. At its peak it was expected that the bulge would result in an increase in the Secondary Schools of some 900 children or a rise of 50%.

A very important step was taken when the States agreed that the Council should not be restricted to a certain number of Special Places awarded each year but that a percentage of each year's age group should be allowed. This percentage was fixed at 30% and resulted in a temporary increase in Grammar School numbers, thus ensuring that these children should not miss the opportunity of going to the Grammar Schools merely because they were born when the birth-rate was high.

Controversy over the Eleven Plus Examination was raised in Guernsey, as elsewhere, and in view of the adverse criticism expressed, the Council in their report for 1958, devoted much space to an explanation of the methods employed in Guernsey Schools, which had been amended in that year. Under the amended scheme far more weight was given to the Head Teachers' opinion of the child than previously. The written examination was retained but at the same time the Head Teacher submitted a list which indicated the type of secondary schooling most suited to each child in view of his or her school record. This selection at eleven years of age was neither final nor irrevocable and children who, at a later stage, showed that they were capable of following a Grammar School course, could be transferred at any stage. These senior transfers as they were known could also be made

in the opposite direction, from Grammar School to Secondary Modern School. The Council were confident that few mistakes were made, the relatively small number of transfers being an indication of the effectiveness of the selection procedure.

The Council had given thought to the setting up of a Comprehensive system of schooling, thereby eliminating the actual eleven plus exam, although the children would still have to be selected for the course most suited to them. Such a school, had it been built, would have 2,300 pupils on the roll, or, if there were two, 1,150 in each.

The cost of such a system would be enormous since it would involve doing away with the existing secondary schools and building new ones. Apart from this there was the question of travelling to and from any new school; a distance of three miles in Guernsey being equivalent to a much greater distance on the mainland.

In 1951 H.M.I., Mr Butler pointed out that ' . . . while the school-leaving age remains at fourteen it will not be possible to develop secondary education in any proper sense of that term; it is possible for a child to spend no more than two years in one of your secondary schools.' The extra year made available to the secondary schools by the raising of the school-leaving age, by an order in Council of 1963, showed its value quite appreciably. It was now possible to give greater vocational bias to the courses, more use was made of out-of-school projects and study sessions were arranged whereby pupils visited various places of employment and saw for themselves something of 'work experience'. Senior pupils now found themselves more nearly eligible by age to sit the exams for the Certificate of Secondary Education which had previously involved staying on at school for an extra year in order to meet the regulations regarding a five year secondary education. As the value and need for continued education became more and more apparent, so the trend for 'staying on' increased. In 1958 11.5% of the school leaving age group in Secondary Modern Schools continued beyond 14+ and 1.6% continued beyond 15+; in 1963 these figures were 22.4% and 9.4% respectively.



Some encouragement to this trend had been given to those attending Intermediate Schools when legislation was passed in 1950 enabling pupils to continue their study at the Intermediate Schools beyond the age of 16 instead of having to transfer to the Colleges.

In 1955 the States agreed to change the name of the Intermediate Schools to Grammar Schools. It was felt that 'Intermediate' could no longer be applied to schools which had well developed VIth forms and entered large numbers of candidates for the G.C.E. 'O' and 'A' Level Examinations. The name was also causing difficulties over the recruitment of teaching staff, the transfer of pupils to and from Grammar Schools in England and over correspondence with Colleges and Universities.

In 1949 the Ministry for Education drew attention to the fact that Guernsey teachers were being trained in England at England's expense and asked Guernsey to bear their share of the cost. An agreement was drawn up between the Ministry and the Council, and ratified by the States, embodying a clause whereby there is complete freedom of an exchange of English and Guernsey teachers at all levels.

At the present time there is a marked upward trend in the number of students receiving a grant from the Council to attend full-time courses of further education on the mainland. 1947 was the first year that financial assistance was made available to students proceeding to university, and twelve years later 120 were attending full-time courses of study on the mainland, proof of the fact that Guernsey parents were now more mindful than they had been of the value to their sons and daughters of obtaining recognised qualifications. In 1961 the Council gave their first assistance to students undertaking post-graduate research. There were three such students in that year receiving their grants on the recommendation of the Department of Scientific and Industrial Research.

In addition to refresher courses held in England, arranged by the Ministry of Education or the Local Education Authorities, annual teacher refresher courses have been held in the Island for a number of years, many of them taken by tutors from the Institute of Education, Southampton

University. The subject range has been wide and includes: 'Training methods in Infants' Schools', 'Teaching Backward Children' and a 'New Look' Maths course under the direction of Miss E. E. Biggs (author of Mathematics in Primary Schools) which was in the nature of a follow-up to an earlier course which she had taken.

The lunch during one of the more recent refresher courses was prepared, cooked and served by girls of Les Beaucamps Secondary School under the guidance and supervision of the Home Economics Staff, who all received high praise for their efforts and the ' . . . near professional standard of their cooking and presentation of the food.'

'If the teaching of French is to be more than a legal formality or sentimental survival, measures to improve it are called for. If there is no one on a staff who can teach French properly, I suggests that the children's time could be better spent in a more liberal approach to English or the aesthetic subjects.'

So observed H.M.I., Mr R. Butler in his report for 1956. For some time the Education Council had been concerned over the teaching of French in the Island's Primary Schools, for, since the war, there had been a steady decrease in the number of teachers qualified to teach the subject. Training Colleges in England no longer trained teachers of French at a primary level and so in order to remedy the position other steps had to be taken. As the result of a meeting between the Cultural Attaché from the French Embassy in London and members of the Education Council, it was arranged for teachers and students when they had left training colleges, to follow courses in France, either in schools or training colleges, the French Government making a substantial grant towards the cost. In addition a course was to be run locally to help those teachers who would be unable to go to France. It was hoped in this way that over a period of time improvement would be brought about so enabling the teaching of French to continue in primary schools.

The H.M.I.'s. report on the Girls' Intermediate School in 1950 criticised the arrangements made



for the instruction in Housecraft and the provision for Science and recommend that adequate provision should be made for these subjects. The report of 1951 stressed the difficulties and inefficiencies caused to Vauvert Secondary Modern School in not having its own room for Domestic Science. It was pointed out that woodwork and metalwork rooms are provided, ' . . . it is no less necessary to have provision for Domestic Science as part of the Girls' Intermediate School.' Naturally as a result of the modernisation programme in the Island's Schools over the years such provision has now been made. Vauvert School by its removal to Les Ozouets was the last to benefit.

Les Beaucamps Secondary School came into full use in January, 1959, taking in all those pupils of secondary age from the western parishes. The official opening ceremony on 23rd June was performed by H.R.H. Princess Margaret.

With the opening of this school the reorganisation of secondary education in the Island was completed and although there was still more to be done in the way of modernisation in the older schools, all children of 11+, except those in special schools, were in some form of Secondary School.

In 1963 Les Ozouets Farm was purchased as a site for a Secondary Modern School for the Town area and the building programme started in 1966. The school opened in September, 1968 and the opening ceremony was performed in October by H.R.H. Princess Alexandra.

The Council hopes to be able to carry out improvements at Vauvert and Amherst Schools so that the overcrowded conditions at Amherst, where there are nearly 600 pupils, can be remedied by dividing the Junior School into two, the larger part, 350 children, staying at Amherst, the smaller part, 250 children, moving to the vacated Vauvert premises. Such a division into two separate schools will result in far more manageable numbers and will eliminate the overcrowding. The Vauvert Infants' School will be able to return to its own premises which will in turn release accommodation in that section of the Education Department's premises which were originally intended for the development of

Further Education facilities thus enabling the Council to deal more effectively with the questions of apprentice training and of full time or part time day release classes.

An innovation in 1949 was the establishment of a School Library Service, first suggested in 1933 when H.M.I., Mr F. W. Thompson observed:

'Teaching of English is conspicuously successful and much is done to introduce good books of all kinds to children. It seems a great pity that the tastes and habits so formed should be allowed to lapse for want of a library available to all, which could supply the need.'

Once opened, expressions of appreciation were soon received and the only complaint to reach the Council was to the effect that the number of books was inadequate. However the Council deliberately chose to go slowly in order to gauge the demand. By the end of the year there were 3,500 books in stock which had increased by 1966, to 12,968 books.

In 1937 the Council, aware of the part which the wireless had to play in future education, gradually equipped schools with sets. Initial experiments carried out at both Intermediate Schools, Vauvert, Amherst and St. Joseph's were successful and it was arranged that more sets should follow for the remaining schools.

Satisfactory reports received during 1963 from the three schools conducting an experiment on the use of T.V. in schools resulted in the Education Council continuing the experiment for a further year on a wider basis, installing sets in a further five schools. By 1965 the increasing use of radio and T.V. as teaching aids led the Council to join with the Jersey Education Committee in examining local possibilities in the Channel Islands and a scheme for local sound broadcasting for schools was formed which is now firmly established.

In 1958 a Youth Employment Service was set up, taking over and expanding the work previously done by the Juvenile Employment Committee. It was administered by a Sub-Committee of the Council known as the Youth Employment Committee. A Youth Employment officer was



appointed to be responsible to the Committee for the implementation and general supervision of the service. Vocational Guidance was considered of prime importance and to this end it was customary for the Officer to go round the schools to give a general talk; this talk was not a careers talk as such, but was intended to make the school leavers think about their own choice of employment and to encourage them to match up their own particular interests with their potentialities. A final interview was accorded to each child for advice and discussion and, where necessary, help was given to place the boy or girl in suitable employment. In the years ahead records were built up of all school leavers and a series of follow-up letters sent out until the young worker reached the age of eighteen and so moved beyond the sphere of the Youth Employment Service.

In September 1963, the Education (Amendment) (Guernsey) Law 1962 became operative. As a result there were virtually no school leavers from Secondary Modern Schools in 1964. The first batch of children to leave after July 1963 was at Easter 1965 and although there were twice the previous number, all were absorbed in jobs, as were those who left in the summer.

The Council had since 1963 been carrying out limited experiments on the lines of the recommendations of the Newsom Report, but during 1965 the possibility of providing experience of different kinds of employment on a release-from-schools basis were investigated more thoroughly. After an encouraging response from the employers, generally, the experiment became fully operational in 1966. The Careers Masters in the Secondary Modern schools put in a considerable amount of work, approaching employers and organising the visits of the pupils.

By 1964 representatives of the Careers Advisory Service of the Central Youth Employment Executive and the School Liaison Officers of the three branches of the Ministry of Defence visited the Island at regular intervals giving much useful advice to the senior pupils at the Colleges and Grammar Schools.

Also active is the Youth Service, inaugurated in

1948, so bringing the Council into line with the Local Education Authorities on the mainland in providing leisure time occupations for those over the compulsory school age.

In January, 1948, the States were informed that the Carnegie United Kingdom Trust had generously made available the sum of £5,000 for youth work in Guernsey, to be paid in quarterly instalments over a period of five years. After this time the Council's Budget would take over the responsibility. A survey of 1952 showed that 760 boys and 603 girls in the age range of fourteen to twenty years were on the books of the 39 registered groups during the year.

The Youth Service Committee implemented as many as possible of the Albermarle Report's recommendations and is always striving to be forward thinking. The Duke of Edinburgh's Award Scheme has continued to make steady and very satisfactory progress in the Island since it was first introduced and in 1966 six Gold Awards were presented.

At the present time there are 545 boys and 477 girls in groups, both uniformed and non-uniformed, in the fourteen to twenty age range and in addition 471 boys and 403 girls between the ages of ten and thirteen.

In the years following the war medical services offered to the children of the Island continued to expand. While there is no National Health Service in Guernsey a similar scheme does operate for those on a low income. The Education Council has gradually taken on many of the functions of the English Health Service and are now, in co-operation with the relevant authorities, responsible for the various Medical Services. These facilities, except for the Dental Service, are available to children of up to five years as well as those attending school, the parents making a contribution towards the cost (except for the Dental Service which is free) according to their means.

The School Dental Service, first suggested in 1932, was eventually launched in November 1955 when the first School Dental Officer was appointed, the provision of suitable accommodation having held back the project for some years. In



fact a delay in the delivery of the necessary equipment prevented the actual opening of a surgery in Lukis House until February 1956, the Officer in the meantime examining children in the schools. Of the 5,827 children seen, 4,522, or 77%, were found to need treatment. By 1960 the Service was firmly established and a second Dental Officer had been appointed. Previously the staff had not been sufficiently large to do more than cope with any emergency treatments and inspect the new school entrants.

Ear, nose and throat consultations are available as they had been before the war as also is the expanded ophthalmic service, appointments being made with the consultants through the school Medical Officer. A Child Guidance Clinic conducted by Dr. B. J. Salisbury was opened in 1963 but assessments of learning aptitude and intelligence quotient do not form a part of her function, such tests being carried out by the Educational Psychologist. Other services available on the Island at the present time include a Speech Therapy Clinic while a Physiotherapist is party to a contract with the Education Council for the supervision of breathing exercises for children suffering from asthma, or other respiratory conditions, if such exercises have been recommended by the family doctor.

Meanwhile the routine examination of school children continues. Three examinations are planned during the ten years of statutory school attendance as follows:

- 1st Inspection; Infants; Age 5/6 years.
- 2nd Inspection; Juniors; Age 10/11 years.
- 3rd Inspection Seniors; Age 14/15 years.

Consideration is being given to the adoption of the modern scheme of 'Selective School medical examination' whereby those Juniors who appear to be fit and healthy are excluded from the second inspection, although such exclusion may be over-ridden by a parent's request to include that child.

In Guernsey the routine immunisation of schoolchildren is entirely in the hands of family doctors, with the exception of tubercular testing and B.C.G. vaccination. This is carried out for

the Board of Health, with the full co-operation of the Education Council, by School Medical Services personnel. There had in the past been an unexpectedly high incidence of T.B. on the Island and, since all milk sold to the public came from T.T. herds and had been pasteurised, it followed that any child who was tuberculin positive had been infected from human sources. In 1962, when the programme had been running for ten years, it was expected that the vaccination '... could soon be expected to exert its influence upon the incidence of tuberculosis, which so far remains obstinately persistent in the Island.' It is therefore pleasing to report that at the present time the number of schoolchildren protected by vaccination exceeds 90%.

In 1954 considerable concern was felt for a number of children on the Island who were found to be under-nourished and, after investigation by the Assistant School Medical Officer, it was decided to provide these children with additional eggs, milk and cod liver oil and malt. The co-operation of the School Medical Officer, the schools, the British Red Cross and the N.S.P.C.C. combined to give the scheme a good start. Now administered from Lukis House this Extra Nourishment Scheme continues today arranging for a supply of milk, eggs, Vit. A and D capsules to be delivered to the child's home throughout the year.

The milk in schools scheme which had done so much to safeguard the health of the children during the occupation was not continued, for the Council was not prepared to recommend its resumption until arrangements could be made for the milk to be delivered in bottles and the bottles removed to the States Dairy for washing.\* However the Council instead entered into an arrangement with Messrs. Horlicks Ltd. to serve 'Horlicks' in schools, at 2d for  $\frac{1}{3}$  pint, to such children as required it. The necessary equipment was on loan from Horlicks, the heating of the water used being the only cost to the States.

In 1958 the question of re-introducing a milk in schools scheme came under consideration. It was a complex problem involving as it did the farming industry and social services such as the



Cheap Milk Scheme, and it was debatable whether the expense of a comprehensive scheme was justified at a time when the majority of children were well cared for and in good physical condition. Plans and details were drawn up, and, having been passed by the States, were implemented in 1961. The scheme is intended for school children who for reasons of health or other causes are considered to be temporarily in need of extra nourishment. Selection is made by the School Medical Officer or by the School Nurse; or by the school teacher referring to either of them for discussion. Selected children are eligible for  $\frac{1}{2}$  pint of free milk daily during term time.

Plans were made to open a special school before the war but the opening was delayed until 1948 when, under Miss J. A. de Garis, the present Headmistress of Valnord School, an experimental unit for twelve children was opened at Floraville, a small house in the grounds of Vauvert School. The experiment continued for five years and out of it has grown Valnord School and the Day Training Centres of today. In January 1953 the States voted the money required for the adaptation of Valnord House as a special school, with provision for furnishing and equipping it. When the school leaving age was raised a new wing was added to provide extra accommodation and facilities for Physical Education, Domestic Science and Craft. Today the school caters for 84 boys and girls with an age range of seven to fifteen years. Since the school opened, the only Special School in the Channel Islands, 253 children have been admitted and of these just over 30% have returned to normal schools. The children are normally admitted at seven years of age, the age of transfer from Infant to Junior School and are referred by the heads of the Infant Schools. In the early stages the child's work is based on developing interests and providing him with practical experiences in which he will need to use language. As his mastery of language improves so he is introduced to the basic skills and encouraged to use these in an essentially practical way. Throughout his stay in the school there exists a close co-operation between home and the school staff. A recent innovation is the Work Experience Scheme when, during the last year at School, the children have the opportunity of

spending one whole day each week at a place of work where they learn to meet and cope with the problems which arise in a real working situation.

The Education Council maintains two Day Training Centres for mentally handicapped children. The Junior one at Maurepas, was erected by members of the Guernsey Round Table on a site provided by the Council and completed in 1965 with a rough chronological age-range of five to fourteen years. The Senior is at Floraville opened in 1956 for those of about fourteen years to approximately twenty.

Children are selected for the centres by the School Medical Officer and the Superintendent. In cases of doubt advice is sought from the Consultant Psychiatrist. Personal visits are made to the children's homes and parents are made aware of what is being offered. A parent who does not wish his child to attend is at liberty to keep him at home, but it is made clear to the parent that because of the child's limitations he cannot attend an ordinary school.

A very active parent-teacher association raises considerable funds to assist with the cost of amenities which would not otherwise be provided out of public funds, and this has included in recent years holidays for children, both in Jersey and on the Mainland, and the provision of improved playground facilities at Maurepas at the expense of the Guernsey Round Table.

The children educated in these schools want to go out to work and be treated as normal people, an ambition which has the full support of the Council who have done much to promote their chances. Something more tangible than sympathy is wanted, and in this connection the Civil Service Board has shown considerable interest in these handicapped persons and has persuaded the States Departments to absorb some on clerical and even manual work. Tektronix has assisted the Royal National Institute for the Blind to train a blind boy for an intricate process connected with the assembly of oscilloscopes.

The problems facing the Education Council today are those which face many local education authorities on the mainland, but so far as



Guernsey is concerned, the most difficult is that of meeting demand with provision as the number of children entering the primary schools increases each year. To a great extent the Council has satisfied the demand for extra teaching accommodation by erecting pre-fabricated classrooms, but at the same time they are fully aware that these are only a temporary solution to a problem which demands also the provision of extra play space and cloakroom facilities.

At a meeting of the States in August 1968 approval was given for the erection of ten prefabricated classrooms at various Primary schools at a cost of £25,000 and for the preparation of plans for two new schools, one for the North and North West of the Island and another for the West and South West. Improvements at Amherst and Vauvert Schools, costing in the region of £36,000, were approved in September.

On the 11th December the Education Council put before the States their proposals for new legislation to replace the now outdated Education Law of 1935, as amended. This will take the form of a *Projet de Loi* providing the framework of a modern system of public education such as has developed over the last thirty years. It is impossible in a small space to do more than outline one or two of the Council's proposals which are of particular interest. For the first time in Guernsey steps will be taken to meet the growing demand by parents for educational provision for children below compulsory school age, by building Nursery Schools or Nursery Classes for children between the ages of three and five years. The present system of Parochial Education Committees will be continued, though they will have fewer responsibilities, and the Council intends to set up Committees for the Voluntary Schools, giving two-thirds representation to members chosen by the Foundation. These Committees will in future be known as Primary and Secondary Schools Committees. The States will increase their financial support of the Voluntary Schools by assuming responsibility for the whole (previously half) of the running costs of these establishments, with the exception of the maintenance, repair and decoration of the fabric of the premises.

Today Guernsey is progressing rapidly along the same lines as Britain and it is to Britain that the Island turns for a pattern to follow. However, it is not a pattern to be followed blindly, for, to quote the present Education Officer, Mr L. K. Redford, '... we have the advantage of watching from the sidelines; we can learn much from the way in which the players perform, but we do not necessarily have to follow their rules and regulations.'

\*Milk bottles have never been used on the Island. Tetra Paks were introduced in November 1957.

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## **A note about —**

## **GUERNSEY EDUCATION COUNCIL**

**printed by courtesy of the Education Officer.**

Guernsey is an autonomous authority and does not come under the direction or control of the Department of Education and Science in England in any way. There are no Local Education Authorities as in England, education being administered by the Education Council and its sub-Committees, this body having fully delegated powers from the States of Guernsey except for capital expenditure and any major



changes in policy. In effect, the Education Council combines the functions of the Department of Education and Science and a Local Education Authority. There are no Managing or Governing bodies of schools as such, their functions being fulfilled by what are known as Parochial Education Committees. The Voluntary Schools (Roman Catholic) do, however, have their own Managing or Governing Bodies. The cost of education is met entirely by Guernsey, there being no form of grant or subsidy from the British Government. Teachers are paid in accordance with the Burnham Scales and come under the English Superannuation schemes. Children start in the Infants' School at five years of age as in England, the school leaving age being 15 years.

Guernsey has the normal range of co-educational Primary and Secondary Modern Schools, the reorganisation of secondary education having been completed in 1958. In addition to the Grammar School for Boys and the Grammar School for Girls, there are two schools which are equivalent to Direct Grant Schools in England — Elizabeth College (boys) and the Ladies' College. There is also Blanchelande College for Girls, an independent school directed and staffed by the Sisters of Mercy. There are a number of small private schools.

As in England, education is free for children attending the Primary and Secondary Schools. The majority of children attending the Grammar Schools have been selected for Special Places either through the Eleven Plus or Senior Transfer Examinations. A very limited number of fee-payers are admitted to the Grammar Schools by means of a written examination. The Colleges do not come directly under the control of the Education Council but a total of approximately fifty children are admitted to Elizabeth College and the Ladies' College each year as 'Special Place Holders', again through the selection procedure for secondary education.

Children attending the Grammar Schools, Elizabeth College and the Ladies' College are prepared for the General Certificate at 'O', 'A' and 'S' levels; Blanchelande takes girls to 'A' level.

The island has provision for ESN children,

Physically handicapped children are sent if their parents agree to special schools in England. Further Education is available through evening classes and youth service.

Guernsey students are prepared for Universities, Teacher Training Colleges, Technical Colleges and other institutions of further education on the mainland, and grants are provided by the Education Council which are similar to those paid by Local Education Authorities in England.

Further Education in the Island is provided through a wide variety of evening classes, both vocational and recreational.

Valnord School caters for 72 educationally sub-normal children; Floraville is a Day Training Centre for 20 senior mentally handicapped children, while the juniors (5-16 years of age) attend the Maurepas Day Training Centre.

Physically handicapped children are sent, with parental consent, to Special Schools in England, their fees being paid by the Education Council.

The School Medical Services operate in very much the same way as they do in England but, in addition, actual treatment is provided for eyesight cases (squint operations, orthoptic services, provision of spectacles) and for tonsillectomies and adenoids. There is a school dental service, a speech therapist and also special classes for asthmatic children.

Guernsey is also responsible for education in Alderney and Herm. One all-age school is provided in Alderney. Children selected for grammar school education are offered places at the Guernsey Grammar Schools or the Colleges (Alderney girls may choose Blanchelande College) and are admitted as boarders at Elizabeth College and Blanchelande College and boarded out with Guernsey families if attending the Ladies' College or the Grammar Schools. Parents are asked to make a contribution towards their children's maintenance according to their means.

There is no School Meals Service or comprehensive Milk-in-Schools scheme.



# *Students and Revolutions*

**Paul Henderson**

The 'generation gap' — the non-explanation for outbursts of student activist politics across the cities of the world over the last year. Yet it can help to delineate two areas of conflict.

Practically, students are in revolt against what they think are poor conditions and against the unyielding grip of the academic authorities; the grotesque overcrowding in French universities, archaic examination systems and the rat race which accompanies them, the management of many of Britain's art colleges. Student demands, of course, vary from university to university, and demonstrations and sit-ins are often triggered off by one small incident. Generally, though, students are demanding both full representation on governing boards and also major academic reforms. These are the young reformers, putting up demands undreamt of by all but a few of the previous generation of radicals.

The more important area for discussion concerns ideology. This is more difficult. Most revolutionary students are anti-capitalist, supporting (most of them) the ideal of a working class revolution. Yet often it is meaningless to talk of 'the student revolution' when student groups are at such variance with each other (in Tokyo the authorities admitted they were relying on opposing factions breaking up last January's siege by their own direct action conflicts). Literature on the May Revolution in France continues to flow from the presses, with little agreement on the analysis and ranging from new left euphoria to blimpish dismissal.

How we explain the amazing scenes behind the barricades of the Latin Quarter last summer will no doubt occupy the sociologists for some time, but one finding will surely show how important Marxist theory and its interpretation has become for students, resulting in the fragmentation into opposing 'groupuscules' mentioned above.

In Britain the ferment in our universities has also received deep scrutiny. Here, however, I

would like to discuss what I regard as a more general revolutionary feature of youth today: a deep concern about the human quality of life, both in 'advanced' industrial societies and in the underdeveloped world.

This awareness, of course, loomed large in the May Revolution, providing the link between students and factory workers. A realisation of the powerlessness of the individual in the face of university authorities or factory managers, a desire to seek out the individual's role in a free society. Dominant above all else in most discussions is an awareness of the sufferings of Vietnam, coupled with an increasing realisation of a student's responsibility to the oppressed, whether this be the Vietnamese, a reject from the welfare state or one of the world's hungry. These surely, at a stark and simple level, are the reasons why the students of Western Europe have joined the students of Asia, Africa and Latin America in a revolutionary struggle.

Outside student events, one of the most interesting trends in Britain recently has been the growing impact of community action. 'Community' is about as vague a word in this sense that could be used; Prof. Titmuss, speaking on community care some years ago, said he had failed to discover in any precise form the social origins of the term 'Community Care'. Community action, though, has come to mean political action, by local housing groups, the Vietnam Solidarity Campaign and the London squatters for example. It is a reaction of people at the bottom of the social scale to the sterility of conventional consensus politics. It springs from a strong desire to become involved at a local level in bringing about change. The necessary ingredient for success is that initiative should come from within the local area, not imposed from outside. This contrasts with the concept of community development, which implies the importation of ideas and skills from outside to encourage the development of a community.

The voluntary agencies are placing increasing emphasis on the importance of this kind of work for their projects in developing countries. It had been used extensively in America, and



recently the British government announced its Community Development Project, 'a radical attempt to supplement the existing social services and encourage people in twilight areas to assume greater control over their lives.'

Teams of social workers will collaborate with leading local members of a community (such as teachers) and with volunteers in an attempt, one hopes, to enable the local people in each selected area to mobilise themselves as a community. It may be that techniques pioneered in Africa by social workers from overseas and in programmes such as the Tanzanian scheme for self-help village modernisation will work in this country too. It deliberately sets out to try and achieve more than just 'community care'. Not that the latter, exemplified by the work of such organisations as Task Force, International Voluntary Service and the Young Volunteer Force must not carry on in our cities. The extent of young people's commitment to helping the old, the handicapped and the friendless in their own communities is one of the few encouraging signs in recent years in a society which seems set on becoming dominated by incomes, careers and consumer goods.

'Commitment', I realise, is a strong word to use for such activity. Yet it is commitment which so many young people feel the need for. As yet it is only a minority who can accept it, yet even of these few it is striking how many of them have formulated opinions about the major social and economic issues facing the world. The efforts made by the voluntary agencies to bring home to us the extent of poverty, ignorance and disease among nearly three-quarters of the world's population has had effect. The process of reaction of horror to this knowledge, symbolized by sending money to Oxfam, to the adoption of a more critical approach to the solution of such problems, is constantly visible both in schools and in the policies of the voluntary agencies themselves.

Yet the young people who work for IVS, Task Force and Oxfam are not the same as the social revolutionaries, to whom these groups are insidious, pernicious 'reform' groups operating within the system; the student revolutionaries' ideology demands that the system be overthrown totally. It is possible, however, that the two groups

are not in fact in such direct opposition. One hopes not. For the developing countries will never advance if all they receive is aid hand-outs from the rich nations. They must be enabled to earn their living by foreign trade; they must not be shut out from a 'rich man's club' whose members only wish to trade amongst themselves. The cause of poverty lies in an unjust social and economic order, and to deal with the root of the problem the economic system must be changed, and this involves political action. I am convinced that this is the way the thinking of young people who are ready to commit themselves is moving. And they are not all of them students on the barricades.

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After graduating three years ago Paul Henderson trained as a journalist. He is now the press officer for International Voluntary Service.

### *' . . . The Seed of the Fire'*

#### **Events on Campuses Around the World — An International View**

**Frank G. Jennings**

Education Consultant, The New World  
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#### **Prologue**

There are no amateurs anymore. We are all specialists of the human condition. We know what's what and we know what's wrong. We have programs to analyze the former and to mend the latter. Yet we all act under the awful guidance of Murphy's First Law: 'If anything can go wrong, it will.'

We seek expert opinion from each other and reject the mere testimony of fallible witnesses. We treat truth as though it were an answer and not a burning question. We handle events as though they were diseases of social action that erupt suddenly without benefit of history. Thus we are suddenly without benefit of history.

What I know about events elsewhere on the world's campuses, I know mainly by translated hearsay which is already two removes from reality. I plead guilty to having retailed that



hearsay in an article published last June in the SATURDAY REVIEW. In it I reported what any reader of NEWSWEEK or PARIS MATCH already knew, that students on many of the campuses of many great universities around the world, were trying through varying degrees, representation, persuasion and confrontation, to make those institutions more effectively responsive to their own and the world's needs, as the students saw them.

One college in London has been closed permanently. Some university buildings in Peking, Paris and New York were for a time commandeered by some students who were bent upon meeting to develop strategies for restructuring the institutions. One university president has ungraciously accepted retirement a few months before his appointed time. The French University system seems to be undertaking some of the essential REFORMS the students have demanded. Several universities and colleges in the United States have been behaving in some of their parts like communities of scholars since late last spring, a few have found this good. Some have been terrified and one has just shut down.

We might well follow the old Chinese custom and call 1968 'The Year of the Campus Commune.'

### **' . . . The Seed of the Fire'**

There are times when the spirit of a whole people is lifted by a series of noble or terrifying events, and then the year enclosing those times is immortalized, in song or story or carefully nourished history. Floods are good for this purpose; so is famine; and war was once sufficiently exceptional to serve to name part of a century. This is how the past treated its past, but to day we see too much and hear too much, much too soon, to permit the distances in space and time to act as buffers between our sensibilities and the raw reality of existence. The telecommunications satellite and the highly portable hyper-sensitive television camera in the hands of curious, aggressive, or terrified news gatherers put death upon the video screen before the body is cold or the blood clots. Riots in any street, in any city become a kind of audience participation show, and one is tempted to heed the words of that frightened prophet, Ralph

Waldo Emerson, writing of an earlier time of troubles. 'Things are in the saddle, and ride mankind.' (Ode - 1846).

So we cannot say, 'What a year this has been.' It has already been recorded electronically, but modern man is not yet so modern that he cannot be stirred by place names and surnames that have become instant symbols: Kennedy, Ing, and Tet; Columbia, Prague, and Biafra; McCarthy, Wallace, Chicago; Che, Dubcek, Dutschke; the Sorbonne, Peking, Mexico, San Francisco — all candidates for hidden places among history's little footnotes; all potent indicators of a year in which the violence of nature has passed almost unnoticed, in which the prayerful certainties of men in high office have spread confusion among those they are required to lead.

There is nothing new about student revolts. They closed Plato's Academy A.D. 529. There is nothing new about man's accidental or deliberate inhumanity towards man. There is nothing new about the corrosion of high hopes or the persistence of evil, of the random mutual destructiveness of man and nature. But attempts to account for all this, to make the events make sense, to abate the tide of evil, to correct inequities, to bring sure ease from pain — these are always new.

The conflict of generations, the communication gap between father and son, the vast disparities between intent and performance — none of these conditions is new. But the urge to be taken seriously, the need to be understood, the requirement for shared concern, the demand for assigned dignity — these are always new.

Folk tale and myth recall dreamed-of golden ages that never were, but ought to be: times when any man was cherished by every man, when noble impulses led to gracious ends, when love was an active verb, and indecency would have been incomprehensible.

These are kindergarten stories which are sometimes transmuted into great informing ideas which sometimes can lead to programs that change the world by changing the way we see the world.



But the awful reality is that it's a terrible thing to discover that your father is not a god, and that your mother is grossly human, that they are subject, even as you, to aches and fears and confusions; to learn that they are not possessed of any secret power and are as vulnerable to error as you. It is a terrible thing to make this discovery too soon or too late, for then you never can see them as human beings, but only as adversaries or burdens.

Some philosophers know about the truth. Some poets know the truth when they can see or touch it. Some priests sense the truth when they have a god to lean on. Little children act as truth incarnate, but some of us are children all our lives, and there's the rub.

It is so very easy to see what is wrong — with the world, with man, with society. It is so very easy to know how to put it right, in your mind, on your tongue, or in a book. Yet is it so hard to accept small winnings or utter defeat at the hands of an opposition that has neither grace nor sensibility nor charity, and so the child who holds the truth too long goes mad with anguish and loses his capacity to talk to people, and learns only to shout and stamp out his frustration against an unresponding universe.

Sean O'Casey, that star-burdened poet of the Irish theatre, has Captain Boyle say to Joxer in 'Juno and the Paycock', 'The world is in a state of chaos.' He knew that nothing can be put right. Philosophy is tangled somewhere in the unregarding firmament and the world is at the mercy of little-minded men.

Robinson Jeffers, that lonely American poet standing among the crags of his Pacific Palisades, cried out, 'I would rather be a worm in a wild apple than a son of man.' He was echoing a century late the English poet Wordsworth, who was probably high on a dose of laudanum when he announced his preference to 'be a hethen suckled in a creed outworn', rather than a citizen of a mechanical empire that offered order instead of beauty. So the poets urge and plead, or damn and howl, nudging their fellows toward more generous horizons while those ordinary men tend the unrewarding round of daily affairs, more concerned with good plumbing and the care of

lawns than in making the hopes of every man come true.

Put it all down to the curse of formal education, which abstracts our young from their human estate for the first and most wondrous third of their lives. Put it down to the curse of formal education, that sets aside all the real roles a man or woman can play until the callus of second-hand reality has deadened every sense but the acquisitive one. Put it down to the curse of formal education that disconnects the child from family and community and forces that child to build little tribal models of the world he never saw.

We know better than to do this as Lord C. P. Snow told us recently better for scores of generations, and yet we have behaved otherwise. Socrates, who apparently always saw things as they really are, told his Athenian fellows that 'the polis is the greatest sophist' and that they should act accordingly. Now he probably meant two different things: that the city is the great con artist, warping men's minds; and that it is also the noblest of teachers, enlarging man's vision, and that it is, consequently, the unavoidable duty of every man to so use his life within the life of his city that every man can realize the most generous use of his talents, and that no man will ever be diminished thereby.

We know this still. We know it in far greater detail than the ugly old Greek. We know so much more about the human use of human beings. We know so much more about how we learn and what it costs. We know so much more about the addition and subtraction in human affairs that enlarges or constrains the individual as he lives with his fellows.

It's doubtful that life in today's metropolis is more complex than it was in Athens. It is only more complicated. **We have this technology** — we can light the darkness with smudging the ceiling; we can whisper across continents, see round corners, and listen to the singing of our blood. We have contained the power of the sun and use it to bake bread or burn cities. We can probe the vast interior continent of the mind, and with those potent discoveries persuade ourselves that one cigarette is safer than another.



We can move our bodies faster than sound and travel across the world, and even race the sun at such a speed that the golden chariot is left behind a dozen times in a single day.

With all that we know and all that we do, we are yet to learn to make our complicated techniques help us to make a life of simple manageable order in a universe where random change is always an opportunity, and never a nasty threat.

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One of the most onerous, if not always visible, burdens that academic man carries about is his sensitivity to the human condition. He sometimes knows with a painful and paralyzing certainty what is wrong. He sometimes knows with a terrifying accuracy what it will cost to set things right. Thus, in the 1950's he looked upon the bland and apathetic student and felt some pangs of guilt, and engaged in studies to explain the nature of conformity and the structure of the lonely crowd.

Sometimes he wondered, but all too briefly, about the disappearance of 'the rebel without a cause', and always he searched for the possibility of re-igniting the spark of personal commitment which he believed must be hidden somewhere within the soul of every man.

But with the dawn of the '60s and the brief brilliance of the Kennedy years, the academic was caught up in a fever of rediscovering his own youth while the new college generation had begun to keep appointments with reality, on freedom marches, at sit-ins, in tutorial programs, and in the Peace Corps. The whole nation seemed suddenly on the verge of becoming a campus which promised to offer a curriculum that would be absolutely congruent with the needs and aspirations of modern man.

This was more of a dream than a program, a shadow play staged somewhere between Camelot and Weissnichtwo. The assassination of John Kennedy and the productive Calvary of Lyndon Baines Johnson's first years in office seemed at first to assure that the grand plans enunciated with such style and grace in Kennedy's inaugural address could be engineered into existence

through an adroit mixture of consensual politics and sheer social muscle.

So the academics became grant-gathering consultants. They lost sight of their students, some of whom were still believers in the inevitable triumph of truth and virtue. There were others, however, younger brothers and sisters of the beat generation, apostles of the gospel according to Sarte and Camus who thought they saw things as they really are, and did not like what they saw. They seemed on the verge of behaving like Arnold Toynbee's creative minority that would withdraw from society awhile to return with shining gifts of newer insights and richer commitments for noble endeavors.

But their visions were distorted, their creative energies were decoupled from their own as well as society's needs, and they never were aware that they were being overwhelmed by the rising tide of expectations of the poor and the disenfranchised. They were aware of the emergence of 'the movement' that was capturing the allegiance of students and the non-student young across the country. They were aware of the messages of commitment that the returning Peace Corps volunteers and the workers in the slums were bringing back to the campuses. They were aware of the new uses that the junior faculty and younger researchers in the social and behavioral sciences were converting their disciplines to, and this ignorance, this blindness, this insensitivity was shared by most academic administrators and most of the guardians of the university's soul.

Something had happened, and it was appropriately identified and catalogued by the academic mind: 'The pressure of world and national crisis has stirred their (the students') passivity into an idiopathic non-specific rage against the status quo. Behind their rage their hunger for more nourishing educational experience abides, and must be satisfied.' (Violet Ketels and Renee Weber, 'The Student Revolt', MAIN CURRENTS IN MODERN THOUGHT, Vol. 24, No. 5).

This is a distorted echo of Thorndike's law: 'Everything that exists, exists in some amount, and therefore can be measured.' And like all such laws, this one can decay into a social lie. For



some things exist and yet have no tangible limits, and some things can be measured without being understood.

The problem is that students had begun to take our democratic house platitudes seriously. They had begun to test them out in the laboratory of the streets and had found them workable. They had begun to try them in the crucibles of their own consciences, and had found them to be viable.

But, again, the trained perception of the academic sees things more simply and more orderly:

‘Our students perceive dimly, but quite accurately, that the cynically discarded idealism, the broken hopes, the national failures of foresight and vision are somehow connected with the “frivolous inertia” of much of our education on the university level. They have become a worldwide force for reform in education. Students all over the world are clamoring against what they believe is an education lag. “The motivation for dissent and rebellion seems more often idealistic than ideological, less political than socio-economic and intellectual.”’

The students are saying in their response, in the language of a sane Hamlet, ‘What grounds do you need more relevant than this? We know what is wrong. We know how it has come to be wrong. We know what needs to be done to set it right. We know what it will cost in time and money and effort, and we know that it is worth the price we intend to pay for it.’

Around the world on every campus, regardless of social, educational, or ideological history, student activists and their less articulate fellows are intent upon making **the polis function as the greatest sophist** — are intent on forcing the society to function entirely for the common weal.

It would appear from the ever-growing output of scholars and researchers that this generation of adolescents and youth is being more closely studied than any of their predecessors. But this is not true. *REBEL WITHOUT A CAUSE* was published in 1942, *ELMTOWN’S YOUTH* in 1949. The *YANKEE CITY* series, the Lynd work on Middletown were all products of research

carried on through the 1930’s. The White House Conference on Children in the mid 1950’s drew heavily on work that was carried on in the ’40s, and all of these undertakings leaned on pioneering activities that began even before World War I. The major difference in the attention that scholars give to today’s problems of youth appears to be that the objects of study are themselves reading the scholarly output and are acting in many instances on the basis of their sometimes strange but often penetrating understanding of that reading.

Perhaps the significant alteration in the behaviour of contemporary youth can be attributed not so much to an increased awareness of themselves as to a fundamental shift in the social climate, not only in this country but wherever youth are brought together in schools and on campuses. This change has come through the increasing and increasingly successful participation of various groups of people in society who have organized for mutual support and protection and who have not hitherto found interest or welcome on the campus.

Thus, I believe one cannot discuss either the behavior or the problems of youth without considering historically the growth of trade union democracy, the extension of the voting franchise to women earlier in the century, the rise of the so-called welfare state and the attendant professionalization of social services. Although this is a patent over-simplification, the modern nation-state must for its own survival be specifically responsive to the needs of all its citizens, whatever their minority status, or however limited their ability to express their needs and to demand that they be met.

Parallel to this are the consequences of what is loosely called affluence, but which more accurately can be described as the changes in society that are produced by a technology which makes goods and services abundantly and cheaply available to ever-increasing segments of the population, and **forces** their use upon the population — one instance the telephone and deodorants.

We have, in short, the following conditions: a vast increase in the means of production; a



vast expansion and increase in efficiency of means of communication and transportation; a vast elaboration of governmental services; and all of the foregoing contributing to an enormous and inevitably complicated bureaucracy at all levels of government, industry, and commerce which contributes to reducing the actual availability of these goods and services to all of the citizens, thus leading to frustrations that are expressed in antagonism towards the social order, which in turn reduces the social efficiency of the very systems designed to meet the unmet needs. Such conditions provide fertile ground for the social critic, the creators of black humor, philosophers of creative disorder, and most especially for those social scientists who make a living by counting everything that moves.

For in all of his journeys man is haunted by dreams of simple solutions to his complex problems. He is forever bemused by that two-letter word **IF**. **If** only things were not so complicated. **If** only we were able to give the help we can give to the people who need that help when they need it — without any strings, without any paperwork, without any cost-accounting. **If** only we could resolve the disputes between people and between nations by simple matters of addition and subtraction. **If** only what we learn through bitter experience we could apply successfully to the next complaint or disorder that besets us. But Emerson's phrase always comes back to chide us: 'Things are in the saddle and ride mankind.' It is our materialism — we believe — that gets in the way of improving things. It is our confusing of means with ends that clutters all of our communication systems and befuddles our understanding and makes it seem that we must forever defer the creation of the good society.

If there is any difference between students who come to the campus today and those who did so in the recent past, it is that among them now there is an articulate minority which believes that it can act as if the university were in fact an ideal community of scholars. They see themselves as the newest and most effective members of that society possessed of certain unalienable rights, among which are learning, loving, and the pursuit of untrammelled experience. They have received some of their ideas from Paul Goodman,

some from the literary remains of Friedrich Nietzsche, and a great deal from newspaper and magazine accounts of their immediate predecessors on and off campuses throughout the world.

They share with some other articulate minorities elsewhere in society, an eagerness, born of denial, to participate in something vaguely understood as the 'decision-making process,' and they believe that this engagement can be assured by a procedure imprecisely described as 'participatory democracy.' The vagueness, however, is more in their rhetoric than in their vision, for throughout all of their prior education, and especially during their late high school years, they have had an increasing sense of powerlessness in matters that concern their integrity as human beings, and in undertakings whose consequences they must endure although they as students have never been permitted to take responsibility for any aspect of their own education. They are justified in hoping that the university will assure them more generous experiences. They are persuaded that universities should be society's change-agents.

President Harris Wofford, Jr. of the new State University College at Old Westbury on Long Island is in general agreement with this belief. He recently made the following comments (Speech at Berkeley, Calif., July 8, 1968):

'What is the truth about the university as an agent of change? Let us look at the three key words in the proposition: "Agent", "Change", and "University". An agent has a principal he is responsible to, and change must have some criterion. Who or what is a university an agent of? What is our criterion for determining whether a particular change is good or bad?

'A university is not an agent of the public, for it is often the public's opinion that most needs changing — by criticism, by Socratic goading, by education. Nor is it the agent of trustees representing that public, let alone of presidents or administrators all of whom depend for their legitimacy on the consent of several other constituencies, especially the faculty and students. And it cannot be the agent of faculties, for their special domains need especially to be stretched into universals. Nor is it the agent of students. The university, of course, needs to pay attention



to where students are at, as they would say, but it also needs to challenge each generation to go where it has not been, to go where it ought to go. This generation particularly needs to be encouraged to take the deep and disciplined intellectual trips their present travels seem to be neglecting.' (p. 12 of speech script.)

I am sure that this observation would be found satisfactory to most students. I am sure that the majority of students now in residence on the world's campuses generally accept without question the course offerings and programs just as their predecessors did, but the articulate minority seeks to **radicalize** all of their fellows, which is another way of saying that they want to share their vision and wish, to establish **their** program for an effective community of scholars from which will be drawn the cadres that will create the good society. The minority refuses to become mere consumers of education. They refuse to be passive recipients of information. They are imbued with a belief, that is religious in its fervor, that their university years is the only time left to them within which to examine all social values and the meaning of life itself — and they wish to recreate the social order on the bases of their unique perceptions.

These students are also an unruly minority. While individually most of them are attractive and exciting to talk to and to work with, in their various sub-groupings they tend to reject most of the canon of socially appropriate behavior. In their deportment — to use a very old-fashioned word — they represent a disjuncture of decorum that is almost identical with what has been reported among radical young sociologist.

They were anti-establishment, whatever the establishment may be. They believe, in a Marxist sense, in the fundamental unity of theory and practice, which is essentially anti-scientific, and even non-rational. They could easily accept the view of sociologist Howard Becker of Northwestern University who said;

'We simply don't have any respect for conventional institutions. We don't start off by assuming that doctors know more than their patients, or that people who run colleges know more than their

students. People in the establishment can be fools, and they usually are.' (NY Times Sept. 3. '67)

Starting with assumptions such as these — and they are in constant supply, ready for reformulation — students who are action-prone are in constant ferment. This is because their attention is so specifically fixed upon the minutia of complaint. They are also in a state of almost perpetual disorientation with respect to the academic world and to society at large.

It is so easy to be annoyed with them, to be angered by their bad manners, to respond to their rejection of decorum with our rejection of their often earnest and hidden honesty. It is equally easy to be seduced by their adolescent anguish and to accept their own distorted views of reality as the only dependable source of information about the social and political pathologies which we all suffer from. Thus there are professors with and without portfolio, and some of them long past their own final youth, who caricature the student's behavior with their own unseemly masquerade. No wonder that the age of thirty, like the printer's mark **thirty** means 'nothing follows this!'

Professors have the responsibility to behave like the adults they profess to be. They should have the courage to ask themselves 'Do I really know who I have before me in the classroom?' 'Can I really comprehend the possibility of the emergence of a humane and generous power of mind in my students? Can I not see the potential-through them — for a quantum leap in our planetary culture towards a learning and caring society?'

Of course, some professors can and do ask such questions and are able to behave accordingly. But some do not. Too many do not. They are jealous of the privacy and perquisites of their office. How many of them, I wonder, would be willing to tithe their emotions and tax their own intelligence to support and to nourish their students' hopes. Some, I am sure, have done so since the beginnings of their careers. Others complain that in paying this kind of attention they must neglect the less exciting but inescapable housekeeping functions of education. They feel threatened by the notion that they should offer themselves as models or guides by



the way they conduct themselves in their disciplines. Unlike President Harris Wofford they cannot see the university having any role in society at all, and the only criticism they appear able to express in a meaching denial of the vulgar world beyond the campus.

Such professors have their counterparts in university administration and in the governing boards. Here are people who do not understand the new kind of information about education and about the role of the university in society that they are receiving from the students and the younger faculty. These people consider most of that information to be gratuitous, and some of it useless to academic governance. But there is a small but growing saving remnant that knows that the place of the university is at the heart of society; that it must serve as critic and counselor; and that it can perform these functions only as it is independent of all requirements, save one — to seek and support truth in all of its aspects.

Some administrators do know that the governance of higher education is in many respects not responsive to the radically enlarged role of the university in our ever-changing society. Some do know that a line-staff structure of administration is rarely flexible enough to cope with the demands for change. Some do have an esthetic appreciation of these demands — from students, from faculties, from the community — but that appreciation is dampened by a professional repugnance for the implications of those demands. The credentials of their authority are under attack by critics who cannot be ignored — the students, the faculties, and the community. These critics want the university to be the best possible model of the republic of learning and thus serve as a model for the whole of society.

For that finally is what the Year of Campus means for all of us, everywhere in the world. We know that the university must be 'the still point of the changing world.' We know that it must also be the generator of great new forming ideas for the reshaping of itself and the larger society. The university must be the seat of permanence and the soul of change.

## *Sutton Park — a progressive school in Ireland*

Ruarc de F. Gahan

Who can confidently say that he has recovered fully from his education? From those determined attempts to turn him into christian gentleman or what-have-you? Many, indeed, have been badly handicapped by an education that could not have been better devised to add to the stresses that in any case accompany growing up, to confirm guilt feelings about sex already implanted by parents, and to make straight thinking about religion and politics almost impossible. My own education (prep. and minor public school) was of this kind.

Nevertheless, believing that piecemeal changes (e.g. less formal teacher-pupil relationships, more emphasis on the arts) could make the system bearable, I began my teaching in a prep. school and continued it in a public school, becoming increasingly unsure what the point of my work was, if it had one.

Naturally, then, I was waiting for a prophet, and when A. S. Neill's books came my way I read them all and swallowed the lot, hook line and sinker. I joined the N.E.F., took the New Era, read Homer Lane, W. B. Currey and Herbert Read, attended an Askov Conference (1952 I think) where I met A. A. Bloom and John Aikenhead; it was all very exhilarating, though not closely related to life as I knew it at the time.

A few years later (during the interval I was abroad and quite out of touch with all this) I took a post as principal of a newly-established co-educational boarding and day school near Dublin. It is probably necessary to mention that I applied for this post from abroad and was appointed without interview for a trial period.

We began eleven years ago with the disadvantage that none of those responsible for the setting up of the school knew anything of what I'll have to term 'progressive' education, and if they had would have disapproved strongly, and that I myself had lost some of my earlier conviction about the rightness of Neill's principles and



practice: in particular I did not have Neill's firm belief in the goodness, or at least not-badness, of the child, or his sureness that a self-regulating community would regulate itself in such a way as to produce people who would grow up to be good in the realest sense. Also, we were in the Irish Republic, where 95% are Roman Catholic and the rest quite definitely Protestant.

To be 'nothing' is hardly respectable; to be a professed liberal is to risk being branded as a dangerous atheist and socialist, or even communist.

But we also began with the advantages that the two senior members of staff who ran the school during its first term had established a school that was quite relaxed in atmosphere and where there were no marks or form orders; and that there were only 28 pupils, boys and girls aged 6 to 16, so that it was possible to have an informal community from the start where everybody knew everybody else very well.

So, as Honor Treacy's parish priest advised in his sermon, I had for the first few years to tread very carefully the straight and narrow path between right and wrong. This was difficult as I could not see at all clearly either where I was going or where I wanted to go: there was no blueprint for the school and I was nobody's disciple any more. I even began with a stick and a gown. (The stick I quietly burned one night about a year later; the gown I did not discard completely for about eight years.)

So Sutton Park just grew. Gradually it became apparent to parents and to my Board of Directors that we were not going to have a school that was entirely traditional in style. As the school grew larger, I failed to establish a prefect system or to make a religion of games, or even of religion — orthodox 'scripture classes' slipped quietly from the timetable and were replaced by 'religious education' classes, in which, it was rumoured, sex and politics were freely discussed, and religion spoken of in a not altogether doctrinaire way. Some parties severed their connection with the school rather brusquely; others became defensive, half proud and half embarrassed by having a child at the school who more or less refused to leave. Some understood, and became staunch allies, without whose support, financial and other, the school could not have survived

those early years. Pupils, too, especially those who had been to other schools, or had friends at other schools, began to feel that there was something different about Sutton Park. For one thing, they found that I was virtually unshockable, and that I had no theories as to what they should and what they should not think about God and all that jazz. They also, I think, began to feel that the staff were 'on their side'.

After two years, when we had about 60 pupils and had begun to be regarded as a crack-pot school run by nuts, I asked H. B. Jacks, then headmaster of Bedales, if he would visit the school and address a parents' meeting. He very kindly agreed and came over to spend three days with us. This made us at least plausible, and Mr Jacks's visit was an important milestone in our progress towards acceptance as a school that was to be taken seriously. I lost touch with Mr Jacks when he left Bedales, but I cannot be too grateful for his help at that time.

It was H. B. Jacks who introduced me to the Co-Educational Conference, which I began to attend in 1960. Here I found tremendous encouragement, even inspiration, both from the lectures and discussions and from conversations with Neill, John Aikenhead and many others. I must say that I also found a marked split between radicals and revisionists, so to speak. The radicals felt that the whole point of progressive education was being lost in compromise, while the revisionists felt that the radicals were too doctrinaire and were not moving with the times. The slight suggestion of mutual mistrust that accompanied this division was regrettable, since, as Neill says, none of us has the whole truth, and we all, presumably, have the same ultimate aim — a happier world.

Myself, I found the radicals to be kindred spirits. I do not now believe that Neill is out of date. If you have compulsory classes then the teacher spends much of his life telling people things they don't want to know, and his profession is an absurd one. If you have needless regimentation and call it discipline you are cheating children and deceiving yourself. If you have beating and sarcasm and the foisting of religion on children you are guilty of criminal lack of respect for another individual. If you



educate the intellect and not the heart you are heading straight for World War III; but if you imagine that the heart is adequately educated by Shakespeare productions and music appreciation classes you have only to remember the cultured Gestapo chiefs to realise you're wrong. If you expect sincerity in responsible people, from the village doctor to the Prime Minister, but condition children to be insincere, as most homes and schools do, and then condemn those 'irresponsible young people' who rebel against the phoney values of home and school, then you're in a hopeless mess. If you give children a veneer of manners and well-bred gentility and culture, then you confess to failure the moment you admit that a veneer is only there to conceal something that is less attractive. If schools are hot houses where children are required to behave as little adults, the world will continue to be a madhouse where adults behave like little children.

In 1964 some members of staff came with me to the Conference, and as a direct result of this we inaugurated weekly school meetings, which have remained ever since. To me, the weekly school meeting, where all pupils and staff may speak and vote, is fundamental, and it is now unthinkable that we should do without it; numerous proposals that it be abolished have met with almost unanimous rejection.

I value the meeting for several reasons. First and foremost, it is the means whereby the community may be a self-regulating one, to whatever degree the headmaster and staff wish it to be so. In parenthesis, it must be said that self-regulation does not imply any abdication of responsibility by staff; it does imply a calculated renunciation of the authority rôle, or if you like, a delegation of authority to the community as a whole instead of to a select few, as is the more usual practice. Nor does it mean, as people keep suggesting, that the children are left without a sense of security: the child who lives in a happy community where there are people who care about him has all the security he needs. And as for the old chesnut 'but surely you've got to give them something to hang onto!' which is used to justify all kinds of indoctrination, regimentation, moral bullying etc. (including the farcical religious ceremony known as 'confirmation'), you have no right to condition

perfectly healthy children to need crutches. You only need to offer your own stability, maturity, friendliness, care, the nearest thing you can manage to love.

Secondly, the weekly school meeting is a **forum** at which there can be a public exchange of ideas. Lack of communication, and the unwillingness to hear and discuss the other person's views, lie behind many human troubles; let us have, as the centre of our civic life, the school meeting, where views may be heard, differences of opinion thrashed out, and so on. Thirdly, the meeting is undoubtedly a safety valve. People can get chips off their shoulders, bees out of their bonnets, their grievances aired, their hobby-horses exercised. They can stand up and tell me I am talking nonsense, and they can have the satisfaction of defeating my proposals by a devastating majority. They can get up and say that the meeting itself is a stupid waste of time. Fourthly, the meeting is a weekly reminder that the maintenance of law and order, the upholding of individuals' rights and of the public good, are the concern of the whole community, not of a select few. There is no 'them and us' situation; 'they' **are** 'us'.

When the school was five years old and had about 100 pupils, we received a 'rave' press notice., in the shape of an article in the Irish Times — one of a series on Irish schools. The writer dubbed us an anti-school, which pleased me very much, and described a school meeting he had attended. He also stressed that we are not a Catholic school or a Protestant one (the only candidate for Ireland's limbo for unbaptised, unblessed schools) and shortly after that the local Roman Catholic curate ceased to find it possible to visit the school to attend to his small flock here, and neither he nor his successor has been able to come ever since. I cannot state categorically that there is a connection between the disappearance of the curate and the newspaper article which mentioned his visits.

At any rate, the number of Catholics attending Sutton Park, though growing, will probably remain small, as Catholic children in a free atmosphere are obviously in danger of shedding many of the attitudes on which their faith depends.



We have made compromises all along the line. To start with, we have no financial resources other than the fees and state aid which is directly proportionate to the number of pupils we have, so to alienate too many parents would be suicide. For example, we have to get good results in public examinations or close down, and this of course means compulsory classes. There is a school uniform because some vociferous parents have a theory that tidy body equals tidy mind equals morals, and I myself don't care if they wear uniform or not; I prefer them out of it but I realise that this could cause problems for parents of adolescent girls. More seriously, not all my colleagues are wholly with me on the self-regulation issue, and this means that the community is not self-governing over as large an area as I would wish. Let it be said, however, that we disagree with cordiality.

Nevertheless, here we are after eleven years, with 170 boys and girls aged 5 to 18, where discipline is seen as an organic function of activities that are voluntarily pursued and there is little regimentation; where decisions are taken by an elected school council and by a weekly meeting at which all pupils (over 9) and staff may speak and vote; where there are no form orders, marks or prizes, and the incentives to work are interest, pleasure and the desire to pass public examinations; where pupils are accepted and staff appointed without regard to race, colour or creed; where we don't do our nuts about hair length, four letter words, conformity in dress etc.; where, as far as in us lies, we are on the side of the child.

Finally, I can't forbear mentioning that when A. S. Neill visited Dublin last year to appear on Irish television, he spent all his free time with staff and pupils of Sutton Park, at the school and in a cottage in the Wicklow mountains where some sixth-formers and staff were spending the weekend. That Neill should visit Sutton Park and express approval was an honour that I dreamed not of. And I need hardly add that his approval wasn't concerned with exam results or tidiness or new buildings, but with the relaxed, spontaneous, responsive friendliness of the boys and girls who crowded into my study to talk to him.

## TALKING A BOOK

### An experiment in learning

S. K. Smith

The book is a home-made book of seven chapters and twenty-seven quarto pages, typed clumsily on several different typewriters. On the cover a large, black spider sprawls in a red web with the book's title, 'INSECTILLECTUALISM', printed down the centre of his back. There are thirteen coloured drawings of enlarged insects labelled with whimsical captions like 'Keith Cricket and Friends' and 'B. Bee Esq.' and the title page offers apologies to George Orwell. The book claims no literary merit but provided much interest and amusement for its authors, who composed it for no other audience but themselves.

For a teacher of English, what may be interesting about this book is that, except for Chapter IV, every word in it was spoken before it was written.

In January, 1963, a class of fourteen year old girls taking a Commercial Course in their Fourth Year at a secondary modern school in Islington (an area of North London whose social and educational problems have been sufficiently publicised elsewhere) was divided between another teacher and myself. Consequently, I began the Easter term with a class of only twelve girls who intended to stay at school for a fifth year to take the London Secondary Schools Examination, precursor of the C.S.E. Two of these girls were Turkish Cypriots, one a Greek Cypriot and one a West Indian. All but two were talkative, lively girls whose attention and co-operation were not to be gained without effort.

After a few preliminary lessons spent comparing alternative accounts of the same event and grasping some idea of how language and people's reaction to it could be manipulated by speaker or writer, we began to read George Orwell's 'Animal Farm', a set book for the L.S.S.E. examination in the following year. Unpredictably, the girl's interest was caught at once and they wanted to do nothing else, so for most of our lessons during the next three weeks we enjoyed reading and discussing the book together, taking the rest of our time for consideration of advertisements, slogans, TV commercials and



their effects.

Since the girls had suddenly revealed a spontaneous appreciation of satire and enthusiastic admiration of the way in which Orwell had conveyed so much about human beings in his animal fable, I decided to take immediate advantage of this by suggesting that we write a satire of our own on a subject with which we were all familiar . . . Education. The characters should be insects, inspired with a desire to improve their status by opening a school, acquiring knowledge and challenging human superiority.

### Intention

At the beginning, I had five chief aims:

- 1) To capitalize a resemblance between the 'Animal Farm' characters and the girls I taught. Just as the unsuspecting animals were at the mercy of the propaganda techniques of the pigs, so were these girls in danger of exploitation in similar fashion by mass media manipulators of words and images.
- 2) To find a method of composing co-operatively in order to unify this group, disturbed at being suddenly separated from friends in their class . . . a class which had already had an unsettling series of changes of teacher and which had perfected quite sophisticated techniques for disrupting formal lessons.
- 3) To integrate oral and dramatic work with imaginative writing.
- 4) To link English lessons with Shorthand and Typing, the girl's special subjects.
- 5) To find out whether one could instil understanding of some of the techniques of using language by giving girls opportunities of discovering these for themselves by speaking and listening to each other.

### Preliminaries

We began work on 1st February by composing a list of seventeen insect characters and discussing suitable personalities for them, which were to be revealed in the course of the story. Then we went to the library to look up pictures of these insects and make drawings of them, as I thought,

fleetingly, that there might prove to be a way of linking Biology with this project also! So that we could work as freely as possible, we made no detailed plan of the plot, though I had in mind a skeleton of events to enable me to guide the material into some sort of narrative shape. Such guidance would, I thought, be necessary, because the girls, left to themselves would be liable to lose track of their main theme while struggling over the stages of composition.

### Plot

The first chapter paralleled the opening of 'Animal Farm' quite closely. Julius Bookworm, one of the few insects who knew how to read, discovered an entry on Education in an encyclopaedia and made an impassioned rhetorical speech recommending 'Education for All!' as the answer to all insect problems. His audience reacted with noisy enthusiasm, although, as he answers the questions that follow, it becomes obvious that the insects have no idea what this Education is that they have acclaimed so loudly. Bookworm's speech, inspiring as it was, in fact contained no information at all about education! However, it was decided that a school should be set up at once and an advertisement was drafted for a responsible teacher.

Chapter II describes three candidates for this post: Camilla Caterpillar, Mr Beetle and Cecil Snail. Solemnly, Mr Bookworm conducted the interviews. After Beetle and Camilla Caterpillar had betrayed their unsuitability, Snail was duly appointed. This episode vaguely corresponded to the struggle for power between Snowball and Napoleon in the early stages of the animal revolution, but in the insect world the earnest pedagogue emerged triumphant.

A surge of popular enthusiasm carried the insects through Enrolment Day at Rockery Primary School in Chapter III, with thousands clamouring for the privilege of admittance but only twelve accepted.

Still in an atmosphere of buoyant optimism, Chapter IV described Opening Day, when the school rules were announced. These rules were intended to correspond to the Commandments of 'Animal Farm' and to combine idealism with commonsense.



1. Thou shalt not eat thy fellow insects.
2. All insects are educable.
3. Any insect who is absent from Rockery Primary is an enemy to Education.
4. All educable insects are friends.
5. No insect shall come without his books and pencils.
6. All insects shall do homework.
7. All insects must wipe their feet on the moss provided, centipedes fifty times.

Even as these rules were announced, however, there came a hint of trouble to come. Two lurking spiders had to be driven off by a detachment of the Bees' 5th Regiment.

With Snail's first day's teaching in Chapter V, disillusionment began to set in as he tried to translate the ideal of 'Education for All' into practicalities and relate it to living pupils. The human weaknesses of his class exasperated him to the point of despair. At the end of the day only seven pupils remained.

As the climax of horror came in 'Animal Farm' with the destruction of Boxer by the pigs, so horror and despair came to Rockery Primary in Chapter VI with the arrival of the Hon. Dominic Spider, a ruthless, clever charmer, who devoured the pathetic Camilla Caterpillar despite Snail's heroic effort to save her. Silly, vain Beatrice Butterfly lost her wits from shock and was consigned to the Insectimental Hospital suffering from delusions that she was a merry-go-round. The school was abandoned. The power of uneducated wickedness had triumphed.

The book ended in Chapter VII in a mood of sober realism. Three pupils persuaded Snail to resume the lessons. Only Ant and Bookworm passed the final examination that qualified them to teach useless information like 'Who wrote '1,001 Legs'?' to other insects. Maybe Education for All would prevail one day . . . but not yet! Sadly they sang the song that echoed Orwell's 'Beasts of England'.

### **Insects Unite!**

Insects! Let us all unite!  
Come and join us in the fight!  
To save yourselves from all damnation,  
What you need is EDUCATION.

### *Chorus*

Come you termites! Come you slugs!  
Come you fleas and come you bugs!  
Come you flies and wasps and bees!  
Come and learn your ABC's!

Come improve your tiny minds!  
Come you insects of all kinds!  
Learn of things you never knew!  
Come and learn your numbers too!

### *Chorus (repeated)*

Don't let humans pass you by!  
You'll be as clever, if you try.  
Insects, come and join the school!  
If you don't, you'll be a fool.

### *Chorus (repeated)*

### **Method of Composition**

Throughout our work on this book, which was to occupy most of our time until July 8th, 1963 no formal lessons took place, though at other times we were pursuing more conventional activities. The classroom desks were either shoved together to make a large table, round which we could all sit or were pushed against the walls to clear a space for our dramatic activities. Our method of composition appeared chaotic.

First, I would indicate roughly what section of the plot a chapter was to contain and we would discuss which of our characters should play a prominent part at each stage. Anyone was free to suggest a first sentence or an opening phrase. Anyone else could object to it or amend it. Whatever final version of each sentence was eventually approved by a majority I carried in my head long enough to dictate it back while each of us wrote it in her notebook. This was practice for the future secretaries, some of whom used their newly learned Shorthand symbols whenever they could! Then I would ask for suggestions for the punctuation of each sentence as I spoke it, afterwards explaining why some suggestions had been rejected and others accepted. Thus the girls visualised punctuation first as a guide to speaking a sentence, and only secondly as an aid to accurate writing. As the chapter progressed, I sometimes pointed out that a change from narrative or descriptive writing to dialogue, or



vice versa, might be appropriate but I tried to interfere as little as possible in the construction of the chapter, concentrating instead on registering contributions from all round the table, lest the quiet voices should be swamped by the loud, halting the more fluent speakers to argue over such matters as the appropriateness of a word or validity of a conversation in reflecting the insect personalities involved. My opinion was not supposed to carry undue weight!

### **Pace**

Obviously, these sessions, which lasted for more than an hour at a time, demanded articulate spontaneity from girls and teacher, and to sustain our original enthusiasm it seemed to me essential that a certain momentum must carry the work along. It was better for discussion to be animated than for this project to degenerate into a sedate academic chore. So we talked a great deal, sometimes writing very little. Afterwards, each of us took away her rough version and wrote or typed it out neatly, so that the book grew slowly each week. We did not revise or re-work any chapter once it had been completed in class. Inevitably, the abler girls contributed more than the others but it was rare for anyone to offer **nothing** at a session, and, by the Summer term, the hesitant members of the group were becoming remarkably confident and fluent, the insect characters having by then become very real to us. Inevitably, also, a crisis came. We had just reached Chapter V, on May 21st, when the girls lost interest, began gossiping and giggling and refusing to make any serious effort. I became sufficiently exasperated to propose the abandonment of the book. Expressions of outrage and alarm passed over several faces . . . what made me think that I could take their book away from them? By the next session, enthusiasm was renewed. On June 25th, we finished Chapter VII, despite the interruption of the school examinations, and pages of the master copy of 'Insectillecualism' were distributed among the group for typing. On July 8th, we put the book together and read it right through in an atmosphere of self-satisfaction. That we had actually finished what we had set out to do in such an unusual way seemed almost unbelievable!

### **Variation of Method**

Chapters II and IV were produced by different

methods from the other chapters.

### **The Play**

Having decided that, in Chapter II, Snail, Caterpillar and Beetle were to be interviewed by Bookworm for the post of Headmaster of Rockery Primary School, and that Bluebottle was to act as Bookworm's secretary, we responded to someone's suggestion that we could present this episode as a play. Volunteers readily undertook the five parts and the dialogue was evolved as they gradually acted out the scene. Those not acting made comments or interrupted with new ideas for stage business, while I scribbled down what finally emerged. Five of our characters had developed voices and mannerisms and, most interesting from my point of view, each girl was actually parodying an aspect of her own personality, a facet of the performance which the rest of us could particularly appreciate. Linda's Snail was showing off in a smug, self-appointed way. Trivialous Eileen created a highly strung Camilla Caterpillar, dizzy at the sight of any male insect, so deliriously affected by Bookworm's rhapsodic recitation of 'Daffodils' that she danced round the room with him, gradually entangling them both in balls of wool and half-finished knitting. Bookworm had Marion's dead-pan seriousness that masked a talent for verbal irony and physical clowning. (Her merciless 'send-up' of the exalted 'poetry' voice of some previous English teacher produced hilarious reactions!) Susan, a forthright, practical girl, created an alert, super-efficient Bluebottle eventually driven into a self-righteous rage by Bookworm's vagueness. Most delightful of all, Frances, an intelligent, rather inhibited girl, always anxious to conform to expected standards of work and behaviour, suddenly became Beetle, an ingratiating phoney, using a resonant theatrical voice to impress Bookworm with his professed love of Nature and elaborately fabricated reason for having no references with him. Farcically, Frances showed us the ignominious crumbling of his facade of rectitude as he fell into Bluebottle's cunning little trap to detect candidates not conforming to Rule I of Rockery Primary. What we saw in action, that morning, was each girl's capacity to exploit an aspect of her own personality in a situation where co-operation had to exclude conflict if the whole scene was to be effective.



Pleased with their own efforts, the girls wanted to perform their play at the end of term Drama Festival to which every class offered contributions. Accordingly, for the next month we spent our time rehearsing, designing and making costumes, devising props and making programmes. On March 19th, Jackie, Linda and Marion came to class with 'Insects Unite!', the song they had just written to be sung to the tune of one of the schools hymns (a subtlety greatly appreciated by the audience at the final performance as the Insect Choir). On April 2nd, 'The Interview' was performed successfully.

Immediately afterwards, in our four remaining English lessons, a second spontaneous drama somehow 'happened'. This was inspired by the satirical TV programme much in the news at that time, 'That Was the Week, That Was'. It emerged as a parody of the Arthurian Round Table, packed with puns, the humour of which the group had suddenly discovered for themselves, and entitled 'That Was the Knights, That Was!' I hurriedly wrote down the dialogue and filed it away for use at the end of July. It indicated what surprising, unplanned work could arise from the release of creative energy!

### **The Jig-saw**

When we reached Chapter IV, Opening Day at Rockery Primary School, I adopted a third method of co-operative work, by setting everyone, first, to **write** a version of this chapter for homework. This was a way of checking to what extent each girl was genuinely involved in the mood and development of the book. The girls found this preparation harder than they expected as they were obliged to refer back to their own versions of the first three chapters in order to keep the insect characters behaving and speaking consistently. When the homework was completed, I read all these fourth chapters aloud to the group and we chose what we considered the most effective parts of each. We discussed how best to fit these extracts together, then the most willing typist took away all the papers and produced the final Chapter IV, which the other girls then copied at their leisure for their own books.

### **Retrospect**

Examining 'Insectillectualism' after an interval

of five years, I have looked for evidence of some of those techniques of language which I intended to bring to the girls' notice without their being aware of 'teaching' taking place. These were three:

1. How to convey character through speech and action,
2. How to use rhetorical question, apostrophe and hyperbole effectively,
3. How to exploit ambiguity, alliteration, tautology, (these being relevant to the criticism of advertising copy then forming part of the L.S.S.E.)

### **Characterisation**

At the beginning of the story, when all the insects are resting in the greenhouse on a sunny afternoon, the crash of Ant's pebble collection sliding off a seedbox disturbs everyone. Clearly, Ant is a serious character who cultivates sober hobbies in his spare time. Wasp shouts rudely at him, 'Why don't you keep your pebbles to yourself?' Wasp is an extremely irascible character. Several insects help Ant to pick up his treasures but Butterfly, lazy, selfish and vain, simply continues her sunbathing, while Spider, cunning and untrustworthy suddenly remembers that he has to go and repair his web. After Bookworm's inspiring speech about Education, Butterfly's first question is, 'will it affect my looks?'

In Chapter III, B. Bee, manager of the Rhubarb Patch Café, is summoned to deal with a squabble between several lady insects taking afternoon tea and Wasp, the waiter.

'Suddenly, a striking figure appeared in the doorway. It was the manager, Bee, dressed in the usual thick fur coat, and smoking a cigar.

'What?' he said.

'I wish to complain about this waiter's rudeness,' said Butterfly.

'When?' asked Bee.

'Now', said Butterfly.

'Where?'

'Here!'

'Why?'

'Because . . .'

'Enough!' said Bee.

'But . . .' began Wasp.



‘Silence!’

‘But . . .’

‘Fired,’ said Bee.

‘Who?’

‘You!’

Bee turned his back and walked away.’

Obviously, here is a powerful and ruthless character, a man of decisive action and few words.

Beetle and the Hon. Dominic Spider betray themselves in the manner of their speech. At his interview, Beetle exerts his florid charm on Bookworm.

‘How enjoyable it is after hibernation to emerge into the delicious spring air with all the lively insects that one hasn’t seen all the winter!

It is a blessing, is it not, to find one’s self amongst the beauties of Nature, such as those rhodedendrons swaying in the breeze, those blossoming fruit trees which one day will be laden with pears; those water-lilies floating on the rippling lake, those tulips like a line of red-coats welcoming you to Butlins?’ Even when Beetle is unmasked, Bookworm regrets the loss of such an eloquent potential Headmaster.

‘Such a pity about that last candidate! He would have made such a good impression on the parents.’ The Hon. Dominic Spider easily ingratiates himself with Snail, who proves immediately susceptible to flattery, to gain a place in Rockery Primary School.

‘One would not dare to presume that one might be considered eligible for entrance to this academy or worthy of receiving instruction from such a learned teacher among such charming classmates. One’s humble self hesitates to intrude but one would deeply appreciate an opportunity of benefitting from this expert tuition.’ In Chapter V, Snail ejects the irrepressible Keith Cricket and Jerome Gnat from the classroom with pedagogic verbosity.

‘Undisciplined insects! Uncouth microbes! Ineducable, mentally disabled pests! Remove yourselves from this class until you can compose yourselves!’ Nevertheless, in a crisis Snail’s duty is to his pupils, however exasperating. He tries to save Butterfly by sacrificing himself to spider, and is kicked for his efforts.

## Rhetoric

Effective use of rhetorical devices is seen in Bookworm’s address to the insects on Education.

‘Fellow insects!’ cried Bookworm. ‘Gather round! I have something very important to tell you. Haven’t you suffered enough? Do you enjoy slavery? Don’t you want an easier life? Insects Unite! . . . For generations we have toiled and agonised in this garden. Bees have worked their wings to the bone carrying pollen from flower to flower. Millions of enchained worms have perished in the underground clearing the ventilation shafts. For centuries, devoted ants have had their backs broken by heavy loads and human feet. Whole families of snails have been carried off by feathered enemies and had their homes smashed about their antennae. And all for what?. . . NOTHING!’ . . . But this state of affairs can be changed. EDUCATION for ALL!’

## Other Devices

Ambiguity, alliteration and tautology provided favourite sources of humour for the group.

When Butterfly enquires whether Education will affect her looks, Bookworm replies, ‘I don’t think that **anything** could affect **your** looks, my dear.’

‘You do irritate me,’ remarks Daphne Dragonfly to Fitzroy Flea.

Snail expels Flea, roaring, ‘Flea, flee from here! You are nothing but a disturbing influence.’

Butterfly, infatuated with Snail’s singing as he tries ‘a few snail-scales’ then begins on ‘Madam Butterfly’, screams, ‘Come fly with me!’ then faints dead away.

After Ant has sung his solo,

‘Tom, Tom, the Spider’s son,  
Stole an ant and away he ran.  
The ant was eat  
All but his feet  
And Tom went crawling down the street.’

Snail comments, ‘Rather flat.’

‘Come, eat with me?’ the Hon. Dominic Spider



invites the terrified Daphne Dragonfly, already in his clutches.

It was Susan, in her impersonation of Bluebottle, who provided the opportunity for discovering alliteration. Naturally, a Bluebottle must buzz!

'Zandwiches, zir, Zhey are zalty, zlug zandwiches,' he remarks, offering refreshment to Snail. Later, losing patience with Bookworm, he calls him a 'zilly, ztupid, zuperannuated ZHING!'

Tautology appeared as an element in Beetle's delaying tactics while he tried to think of a convincing excuse for having lost his non-existent references.

'I had just crawled under the gate when, suddenly, all of a sudden, without warning, unexpectedly, without a moment's notice . . . I heard behind me the crack of a twig. And then! I saw it looming over me, a black, hairy, menacing, monstrous spider. Horrorstricken, I lost my senses . . . and my references . . . as I fell prostrate to the ground.'

Snail's desperate panic, as he realises that Spider intends to eat the class, is conveyed in the note he tries to send to Bluebottle,

'S.O.S. Help! Aid! Assistance!'

### Allusions

There are other aspects of the book that strike me more significantly now than when it was written.

Topical allusions appear in insect guise. For instance, while Ant and Bookworm wait for the school door to open at the beginning of their first school day, they are talking seriously about Insect Disarmament.

'Ban the Beetles is my opinion,' said Ant, sharpening his fifteen pencils while he waited.

'Elementary, my dear Ant,' replied Bookworm. 'In the interests of insect self-preservation I believe that Beetles have a part to play in the struggle against humans. Consider the latest activities of the Colorado Guerillas in sabotaging the potato crop of East Cheam, and the underground

warfare pursued unceasingly by the Death Watch regiment in high places such as Canterbury Cathedral, the House of Commons and the back benches of the House of Lords.'

'I am very anti-all sort of thing,' said Ant. After the terrible events of Chapter VI.

'A week later, Bookworm, still depressed and bewildered, sat in his study thinking about Education. How differently things had turned out from his ambitious dreams! How futile now seemed his visions of the first undergraduate ascending the steps of the University of Alabama without being sprayed with the dreaded insecticide!'

Along with their passion for Beatle records, clothes and hairstyles, these girls had a concern for social justice which manifested itself even when they were enjoying themselves mocking serious topics.

They were already quite aware of the pressures of advertising. Caterpillar's supply of necessities for her school day includes 'two packets of frozen Acornburgers . . . a bottle of Antadin and a large box of Weedex.'

Bluebottle sets off to work in the morning carrying his little box of candied dandelion sandwiches. (Can you tell stalks from dandelions?)'

They were already resistant to other forms of deception. On Opening Day at Rockery Primary School,

'Up in a tree, he famous radio commentator, Dicky Dimble, is describing the scene below him to his listeners: 'As I look around me, I see many important people. Lord Bertram Bumble Bee is here and also the distinguished Celia Centipede, writer of that well-known poem, '1001 Legs'. Slimy Slug, owner of the celebrated leaf and twig shop, is here, and there, right in the middle, I can see Dame Phoebe Phly, the great actress. I can hear a roar of applause as B. Bee rises to perform the opening ceremony.'

They were prepared to enter into the spirit of Restoration comedy or 'Henry V'.

Taking his seat in class, the elegant Dominic



Spider remarks, 'Thank you. You're monstrous kind.'

As the Colorado Guerillas launch their devastating attack on him later, their leader urges them on, 'Once more into the web, dear friends, once more! Or close the door up with our Insect dead!'

### Education for all

What comment had 'Insectillectualism' made on education, as these girls had known it?

In the insect world, most parents and children vaguely conceive of education as the key to status, power and happier existence, yet none of them really understands what true education involves. It is inextricably connected with the Encyclopaedia, a hoard of written knowledge. Daphne Dragonfly wants to join Rockery Primary School 'so that I can better myself'. Ladybird wants 'to learn some more numbers'. Butterfly has romantic designs on the headmaster. Caterpillar yearns to be near Wasp and Wasp enrolls because, having lost his job, he has nothing else to do. His mother, Mrs Myrtle Wasp, remarks disapprovingly on Opening Day, 'I can teach my Wilf all he wants to know.' Around her, the other parents are chatting.

'Every insect was babbling: the men about sport and the women about fashions. It would never have been thought that they were there to discuss Education and their offspring's future.' Education for All is reduced, in effect, to education for the selected few. A well-spoken, aristocratic pupil like the Hon. Dominic Spider, however, is accepted on sight!

Education is a matter of routine lessons and obedience to arbitrary rules. It is not expected to encroach on normal private life. Rule 6 . . . 'All insects shall do homework' was greeted by 'a slight hum of indignation all over the rocks'.

Except for the 'swots', Ant and Bookworm, Snail's lessons are incomprehensible and boring. He writes information on the board and tells his pupils to 'make notes', ignoring the fact that most of them cannot write yet. The resulting indiscipline, which drives him into a rage, he blames, not on his own lack of forethought, but on the pupil's stupidity.

'These insects are intolerable. They do not appreciate intelligence. They are retarded.' Snail's manner in class is patronising and authoritarian. When Ant eagerly answers a question incorrectly, Snail bellows, 'Wrong!' The most exciting event in the school situation is Spider's destruction of it and the most powerful and glamorous character seen in action in the book is this ruthless intruder. The classroom, at the end of only two days of lessons, resembles a battlefield, the aftermath of a conflict not only between ignorance and enlightenment, but between teacher and pupil.

Apparently, as the last chapter indicates, to be educated merely means being able to memorise unrelated facts and reproduce them in a futile examination. The magic PASS makes Ant and Bookworm a qualified elite, now equipped to teach others, yet they are unenlightened as they were before.

These girls were making criticisms more valid than they realised!

### Conclusions

Without being blind to 'Insectillectualism's' deficiencies as an unpolished, unedited piece of writing, much of it tiresomely facetious by sophisticated standards, I value it for two personal reasons:

First, because of the memory of the sheer enjoyment of words and their effects that this group method of composition engendered in all of us:

Secondly, because by this experiment in method I freed myself as a teacher of English from many conventions of formal teaching that I had formerly regarded as indispensable.

I have not since used this method, as a suitable occasion has never yet arisen. What seems important is to be alert to all opportunities of finding new ways of working whenever they offer.

Talking this book established a basis of confidence upon which we could safely risk any future conflict and attempt new enterprises, both formal and informal, when the group became



part of a large class again in the following year. On reconsideration, I think that the book should perhaps never have become finally a written text, but a tape-recording. (The school had no tape-recorder at the time!) It now seems illogical to have translated our story from what Marshall McLuhan has called the 'cool' medium of speech into the 'hot' medium of print. But education is slow to free itself from the domination of the printed word, the BOOK!

'Insectillectualism' represents a group relationship. It communicates, only for those who wrote it, much more than is recorded on its typed pages, which anyone may read. So, as a book, it may be regarded as a failure.

In 1965, some of the group returned to school to attend a coffee party for Old Girls. Their first anxious enquiry was, 'Madam, have you got the book?'

Of course, I have.

### MISS S. K. SMITH

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Her experience of teaching English includes two years in an unstreamed Grammar School, six years in a Direct Grant boarding and day school and six years in an unstreamed Secondary Modern school in Islington.

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## BOOK REVIEWS

### Education for World Understanding

James L. Henderson M.A. Ph.D.  
Pergamon Press 30s.

This is an important book for members of the World Education Fellowship, and for all those who have become, or are becoming, conscious that the only realistic framework for education today is world awareness. For now, indeed, as Thomas Paine put it long ago 'the world is my village.' To live in any other context is to be of the past, barely of the present, certainly not of the future. To educate children in any other context is to miseducate them by distorting the **actual** contemporary environment of man, which is, as Teilhard de Chardin has called it, a **noosphere** — one vast interacting, interdependent system of ideas, values and purposes.

Increasingly, since the last war, teachers who are aware of their responsibilities in this regard have been trying all kinds of things to promote world-mindedness among their pupils: visits, discussions, exchanges of material, inter-school correspondence, adoptions, etc. It has been valuable work but, somehow, it has failed to strike home. We are beginning to see why. These approaches lacked penetration, focus, continuity. They were too sporadic and superficial, barely disturbing the parochial ideas firmly established below the surface of the mind. There were exceptions — rare individuals who caught, through the experiences offered, a vision of the world as one. Such success was rewarding enough to sustain the effort; it was not broad enough to ensure the vital expansions of outlook through which the world partnership of mankind can become an actuality instead of a dream. This partial success has made it obvious that something more is needed.

Here lies the especial contribution of this book. Dr. Henderson puts forward a systematic strategy for weaning children and young people away from the habits of nationalistic thinking towards world understanding and concern. The method he suggests is to select, for exploratory study and discussion, particularly telling examples of collective action, of world awareness, of world problems, and of the need to arrive at commonly agreed values — the moral principles upon which to sustain and develop the unified variety of co-operating mankind.

To leave children bound and limited by their own local variations on the human theme is to betray them as participants in the destiny of mankind. We have to help them to see the realities of our local, or national, situation as variables of universal human need and striving, not as anything exclusive and special. We should teach them how to take pride in their own nation as a member of a world of interdependent peoples, not on the basis of superiority.

Dr. Henderson makes no rigid demands. He shows that the basic contents of world understanding can be conveyed in different ways and at different levels. He is nothing if not practical, and sets out details of projects and schemes of study suitable for children of differing abilities. The essential is **the extension of consciousness**; the method, devising an impact of significant educative experience — gauged to suit the capacities of particular children.

The author implies that nothing which a child of the modern world needs to know need be withheld from him on the grounds that he cannot understand it. He can — if it is presented in the right way. I am sure Dr. Henderson is right. Many years ago, I remember a



teacher who was determined to get across an understanding of Britain's economic position to his slow learners — the semi-skilled workers of the future. He did it without difficulty through a game in which motor-car symbols were exchanged for meat symbols and so forth. If there had been **more** teachers like him about **then**. I wonder if there would be quite so many wildcat strikes in Great Britain **now**. Similarly, developing enough world consciousness in the schools of the present world can assure collaboration instead of crisis X years from now. This book is full of ideas about how to achieve the necessary advance in world understanding so that we may, by right education now, transform the future.

The last chapter takes us on an exploration in depth. How may we mobilize the 'engraved predispositions' of human imagination and archetypal symbols in order to give our teaching roots in the psyche, therefore impact, therefore tenacity? There are dragons enough in the world today, and every boy in his heart of hearts wants to be a St. George. Girls also have their high aspirations. It is a matter of identifying the dragons and sharpening the lance of the spirit. It is a matter of knowing and accepting yourself sufficiently to be able to accept and take joy in other people. We are all insecure enough to want to project the imperfections in ourselves onto others, and attack them there; we are also capable of the insight necessary to recognize our impulses for what they are, and humane enough to forgive imperfections in others and also, which is harder, in ourselves.

This book offers us a fresh start in the teaching of world understanding. It has both enriched **and** **simplified** a complex problem.

James Hemming, Ph.D., member of International Council and W.E.F. Executive.

## Your Child and the School

**Donald McLean**  
Cheshire, Melbourne \$2.75

The greatest single problem in education today is undoubtedly the problem of communication. Research, experiment, change are roaring along. But old habits persist: habits of thought, teaching habits, habits of administration and school building. New educational knowledge, vital for the best development of our children, is often left neglected long after it is available. So many, if not most, children are **still** denied the benefits of modern understanding among adults of **how** young people learn and grow — not, be it noted, by domination and inculcation, the crude, inefficient tools of the past, but through a creative interaction with what is around them.

Of course we need a lot more knowledge than we have yet — the whole field of education is littered with question marks — nevertheless, if we **were** to apply in our homes and schools the already established principles of child development, the life of childhood and adolescence would be profoundly transformed, and the life of society also. The quality of personal life and civilization in tomorrow's society is being made in our homes and schools today.

This is why Donald McLean's new book is of the greatest value at the present time. Mr McLean's outstanding gifts as a writer are that he writes about education with the enticing humanity of a good novelist, and writes novels with the flair for interesting information of a good teacher. **Your Child And The School**, which is made up of short chapters on specific subjects and is designed to communicate to

ordinary people about important educational themes, exemplifies these gifts admirably. One reads quite a number of educational books from a sense of duty, and accepts or rejects the contents in an intellectual kind of way; I **enjoyed** every paragraph of this book. The author charms attention and directs it to where it will do most good.

To say that Mr McLean is concerned to communicate is **not** to say that he makes the mistake of writing down to general readers. Quite the contrary. The book's content is as contemporary as you could wish to find. Whatever the themes — new light on intelligence, incentives, school organization, speed-reading, the slow learner, and many others — the author shows himself to be well versed in modern thinking and research. Indeed, although written particularly for parents, these essayettes on how to help children to learn — and to live — provide a resumé of essential content that all students of education, whether still at college, old hands at teaching, or working as administrators, will greatly benefit from reading.

Parents themselves will find here a pleasant path through the wood of modern educational theory and practice — the facts without the jargon — and plenty of hints on how to provide that vital element in successful education — informed parental interest.

James Hemming.

## Childrens' Books

### The World's Work (1913) Ltd.

A number of books published by the World's Work have recently come to my notice. They have given the children and staff of my school tremendous pleasure, and without exception they are beautifully written and illustrated. Their binding too is excellent and withstands the tremendous handling in a school library.

Cynthia and the Unicorn by J. T. Freeman, Strange Fishes of the Sea by O. L. Earle, A Dozen Dinosaurs by R. Armour, and The Crow who came to stay by J. Varga to mention but a few are amongst the latest publications and are greatly enjoyed by the children.

### Methuen & Co. Ltd.

Two books published by Methuen — 'Gallery' and 'One World and Another' by M. Graves are most beautifully written and carry delightful illustrations. Their price is reasonable and further sets of these have been added to the Library.

### Blackie & Sons

'Towards Creative Writing' by Lane and Kemp has proved to be most interesting and the children find great joy in working from them.

### G. Chapman & Co.

For the younger children the Tip Top series are refreshing and delightful. The stories are unusual and the illustrations really lovely.

D. Holmes  
Headmistress  
Junior School

## Rehabilitation through training

Encompassing six continents and 24 countries, the Organization for Rehabilitation through Training (O.R.T.) provides an unusual educational opportunity for thousands of refugees throughout the world. Established in St. Petersburg in 1880 by Baron de Ginsberg, O.R.T. has trained 500,000 students in 81 technical trades since the last war.



The basic ideal of O.R.T. is to provide technical education in non-sectarian, non-political voluntary training schools for people who would otherwise be deprived of skilled instruction.

Teaching over 70 skills to students from as far afield as Tibet, Morocco, Tunisia, Iran, India, Mali, Congo, Guinea and the Gabon, O.R.T. is the largest organisation of its kind in the world today.

Although 30 to 40 per cent of its students are of Jewish origin, O.R.T. sets no requirements of colour, race or creed.

Central direction for O.R.T. is in Annieres on the outskirts of Geneva where there exists the O.R.T. institute for training teachers.

Set up in what was once an old people's home, the teachers' training college has in the past 20 years produced 750 fully qualified instructors from 29 countries. Recently one of the graduates came from war stricken Vietnam.

Annieres, a dream centre, is splendidly equipped with the latest teaching aids, including an American-built tape recording machine which enables trainee teachers to record their own lectures and afterwards to correct faults in them.

The excellent electrical department laboratories were designed by an Iranian and built by Tunisians and Moroccans whose teachers were Israeli and Swiss.

The cost of the new department was met by a Danish Government grant.

Results at Annieres have been spectacular. In one case a Moroccan from a small hill town attended the college without any previous education and is now a teacher of nuclear physics.

A high proportion of O.R.T. teachers are graduates of O.R.T. schools although in the highly specialised fields of technical training experts are recruited from elsewhere.

Not only does O.R.T. have schools and technical-aid programmes in places such as India, Iran, Kenya, Brazil and Morocco but also in many European countries. In France, for instance, there are seven O.R.T. schools at Paris, Montreuil, Villers le Bel, Lyons, Marseille, Strasbourg and Toulouse.

At Montreuil there are 1,000 day students and 500 evening students who, after completing a four-year course, graduate with a diploma as mechanical, electrical or electronic technicians.

At Villers le Bel where 230 students (110 of whom are adults) attend day classes, O.R.T. have the first telephone engineers' school in France. Seventy per cent of the students are Jewish. Half of them come from North Africa, the others from the surrounding areas.

Most of the funds for O.R.T. are raised in Britain and United States although certain amounts come from direct government grants.

In Britain the Friends of O.R.T., a non-sectarian non-political organization, is devoted to the support of O.R.T. and its ideals. Money is raised by holding various functions in and around London.

24 South Molton Street,  
British O.R.T.,  
London, W.1.

## *The Study of Education as a Professional Subject*

**Robert Shanks** M. A. (Edinburgh), M.Ed.  
(Glasgow) Senior Lecturer in Education,  
Kesteven College of Education, Lincolnshire.

In a college of education we found that most students arrived expecting that the subject called 'Education' would equip them for the professional part of their job. They came with an urgency to study Education because, in the first place, they were apprehensive of going into schools on teaching practice being fearfully aware of problems of class management and less aware of problems of teaching; and in the second place, uncertain of their aptitude for the job. They were, that is, aware of a professional problem which they expected to be helped solve.

In the first brief teaching practice which the college organised near the beginning of their first year the students thus took readily to advice offered in the schools, but they met many problems, seemingly of moment, which had to await the academic analysis of the courses before they could be resolved. The college assumed that the introduction to teaching and the observation of children for this period would sustain a theoretical study on the long haul before the next teaching practice (which took place a year later.) But this rarely happened, and indeed students found the Education course 'disappointing', 'irrelevant', sometimes 'interesting' in parts, but 'not practical'. That ours was not an isolated experience in this regard appears from reports elsewhere (eg. Maddox, *Educational Review*, Vol. 20, No. 3; Hilliard, *Educational Review*, Vol. 21 no. 1; Rousseau, *Br. Journal of Educational Studies*, Vol. 16, No. 1).

From the Education department's point of view an initial impetus had been lost, possibly for ever. At the worst the synthesis at the end of the course in Education would be used merely to answer the hypothetical questions of the final examination paper, or at the best, a few students might become interested in psychology or in sociology, and might even apply the



theory to their practice in some minor area. But that there was a failure of transfer from the psychology and principles of education generally was apparent to us, and has been noted by others (see Maddox *ibid.* p 189).

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This article is an account of a course in Education being carried on at present in the small unit of a college annex with an annual intake of about 30 mature day-students. The central idea of the course was to place students in a teaching situation from which clear problems would emerge and which would initiate studies for their solution. These studies would constitute the course in Education leading to the Certificate in year three, at present awarded after an examination.

The town-based annexe is within walking distance of a school where, with the co-operation of the headmaster, we were able to place, right from the start, each student with pupils for a short period on one afternoon a week for the first term. On the first occasion students chose their own topic to teach, and were given the minimum of guidance. Indeed it was considered that the more problems of communication and instruction which arose the better for subsequent examination and analysis. Of course it was also necessary to ensure that the student's morale was not lost in an early failure, and they were reassured by being told that gross errors could be retrieved in the weeks following.

In the time allotted to the study of Education following this meeting with the children, students, in groups of ten, described and discussed their experiences. The first exchange tended to be anecdotal in quality, but the tutor took the position of chairman, mediator, and guide to study. In this last role, while some problems which were put to him demanded immediate answer, areas offering rich fields for study were indicated wherever possible, and this seemed the best contribution from him. For example, he was able to indicate in the first session with one group, for those interested, there were certain data available in the following topics which had arisen in the discussion:

Activity work in schools  
Social class and attainment  
Learning theory  
Concept formation  
Intelligence theory  
Group work in schools.

While at first we continued the afternoon sessions with one student to one child, after a few weeks we adopted the pattern of teaching two children, and then a small group towards the end of the term. The class work in Education consisted of reporting in the same groups of ten on what each student was reading and discovering and applying in his teaching. The pooling of information aroused discussion where areas of study coincided, or where evidence seemed to conflict. In the second term of the year there was a short period of teaching in schools of the traditional, supervised pattern, and we took this as an opportunity to examine questions of school organisation as well as of class teaching. In term three we were again allowed access to the local school-children, and undertook testing of children of different ages in various measures. This led to a study of child development, and much useful discussion ensued. This part of the study is difficult to design, and consolidation of the findings and patterning require subtle guidance.

The course took this shape all the way through the first year, private study and reporting on progress each week, with an attempt at application in the teaching sessions. What success it has had at the academic level is partly due to the availability of the right texts. This is not a difficulty when the college has a good library and a bookshop where most Pelicans are available, and the town has a library with special borrowing facilities for the students and at least one paperback bookshop. We succeeded in building up an index of suitable reading on many topics through students experimenting with texts.

Part of what success we have seen could be because of our mature students whose dedication is often outstanding (see, eg. *Education For Teaching*, No. 58, p 41), and it would be interesting to try our approach with the less committed younger student, often attending



college because of family pressures rather than out of choice. For this reluctant young student who is not naturally motivated to study the professional courses, there is much in psychology and sociology to fascinate. We can see no reason why a similar result should not be possible.

It is still too early to estimate successes in practical teaching, but we could say that the course has been based on real problems and has been felt to be 'relevant', 'helpful' and above all interesting and provocative. The effect of theory on practice is often a long term one, and it would seem likely that in a situation where professional topics were discussed weekly throughout a three-year course and where study is regular and enthusiastic, the transfer would be maximal for any theoretical study.

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A few observations may be of further interest. At the beginning of the course there was some clamour for traditional type teaching, especially from those who had taken recently courses for A-levels. The traditional teaching usually consists of teacher-selected topics which will meet the syllabus demands, built into a series which is expounded weekly. One of the advantages which our course seemed to hold was a leisurely study of the matter so that a student could go as deeply as he desired into his chosen topic, only moving to another when he had satisfied himself that he had gained as much as was necessary from the first. With guidance on possible development of each student's study, it is not considered that the final achievement will fall far short of the college syllabus. Indeed, in the second year, studies were made, in classes, of learning theory, personality and intelligence, and thus topics which were considered as key topics were covered by all.

Another aspect of this demand for a traditional course appeared in students demanding essay subjects. Indeed, since essays are the stuff of normal courses and of continuous assessment they might seem a necessary part of any course. Yet there is a real difficulty here, for the essays do not mark individual progress through a

chosen study, but usually ask, or seem to ask for a survey and a conclusion in the set topic.

In fact students notoriously lift the conclusion from an acceptable text and work up an argument towards this, or reproduce an argument from the literature 'in their own words'. Yet the student needs written work of some kind: writing makes the exact man, writing on what has been studied. We instituted a 'reporting on', and 'summing-up' of thinking on the problems.

The reporting stage is reached where students come, often in some distress, having read much and widely and being bewildered by the sources still available, as well as where they feel they have covered a topic. In other cases, also causing distress, students report following too many leads and that reading has become diffuse. These difficulties are methodological problems for any student; and by pointing out this fact students are usually encouraged to plan their study themselves.

It is an advantage of this type of course that it produces good study techniques. Through the medium of discussion in the tutorial groups, members find the need to define their problems, produce relevant data and supply convincing evidence for their solutions. On those topics about which students of this age usually pontificate they soon realise the need to back opinions by **good** evidence, or sometimes that they must admit only a tentative answer with the available evidence. They become aware of experimental design early in their studies; and shifts of definition and meaning in argument are frequently realised.

Such a course seems to offer a ready way of continuous assessment where each student is contributing his work at each meeting. Yet continuous assessment, as described by Elizabeth Richardson (*Education for Teaching*, No 67) would inhibit much of what we do in the groups — the self-revealing discussion, the arguing, the undisguised annoyance at times, the frank admission of error. Beyond a minimal quality of contribution, grading seems inappropriate, a foreign intrusion into the community of scholars (or students, if this sounds grandiose), an unfriendly act on the part of tutor who has



# Notes for Discussion

**Peter Farrell**

The Summerson and Coldstream Committees have been recalled to attempt a rethink of Art Education. Until they publish their reports, here is a view of an Art Education which might perhaps satisfy the dissenting students of Guildford and Hornsey.

‘Tom Arnold (Principal of Guildford Art School) is not an ideas man — he’s a facts man: give him some concrete facts’. Edward Bulley, Ex-principal Sutton Art School.

Here Tom, are some concrete proposals.

## Terminology

School: Any institute of secondary Education.

College: Any institute of Further Education.

Teacher: Any member of a School’s Education staff.

Lecturer: Any member of a College’s Education staff.

Work Area: Area in a College devoted to a particular discipline.

## Reforms

1. For children of 11 plus age taking art: abolition of Art Classes, and substitution of a special extension of Art College to cater for such children.

In the case of schools far from any Art School — Art Classes must perforce be retained but concerted efforts must be made by the principal and teacher to broaden the Educational — as opposed to instructional — scope of the classes.

It has been shown that in many Schools the Art Classes have been regarded as the poor relatives of the Arts facilities. Sometimes a generous provision in the form of printing press or kiln has assuaged the Art teachers thirst for recognition as in valid discipline, but too often the Art master regards himself and his Room as a visual oasis in a desert of non-visual Philistines: In order to achieve a sense of identity, he becomes single, and also narrow minded.

No, of course this is not true of many Art Classes, Rooms, and Teachers, but it is painfully obvious that no single school can compete with

an Art School in terms of scope, environment, equipment and intensity.

At present the difference between Foundation courses and The Fifth-form Art Classes shows itself most when new students enter Foundation courses and the inadequacies of the School Art Classes are revealed.

Critics who complain that Art School is not the goal of every pupil, and point out that the majority of pupils consider the Art Class their only form of Art Education, must remember that to receive any useful grounding in ‘Art’, the course must be varied to encompass every visual discipline. — This is impossible, indeed uneconomic, at school.

2. At the age of 14 those pupils at Art Classes in Art School are asked if they want to —

A) Take ‘O’ Level (possibly ‘A’ Level later) in Art.

B) Go to Art School.

C) Study Art as a part of their Education.

The only category worthy of especial note here is ‘A’. Those pupils who wish to take Art to swell their G.C.E’s in order to leave College at 16.

Since Universities do not rate ‘A’ level Art very highly (with some justification) pupils should be discouraged from taking Art G.C.E’s for any other reason than to enhance their employment prospects.

Special classes will have to be formed for the ‘A’ category pupils in order to cater for the vagaries of the Art G.C.E’s peculiar syllabus.

(It must be obvious that recommendation 2. would be of little value, were the Art G.C.E. Syllabus to be significantly modified and related either to commercial or Art College demands. This change, as I see it would involve the virtual abandonment of G.C.E. ‘Art’ as an Exam. However, would it be more feasible to ask an L.E.A. to change its Secondary Art Education Structure rather than expect useful modifications to the Art G.C.E.?)

In any case the formula for Art Education here proposed would be highly suitable to a liberal



modification of G.C.E. based upon an oral examination and review of past work.

3. At 15, those in the B. category, if they are considered suitable for 'A' levels are asked whether they want to stay on with the chance of University or go directly to Art College.

Thus there are two Art School intakes: One at about 15 and one at about 18. Those who enter at 16 do one year's Foundation and those at 18 go direct to Diploma work at Art College.

### **Art College**

This is formed by the unity of any of the following suggested Work areas.

Fine Art  
Graphics and Advertising Design  
Typography  
T.V. and Film  
3d Design Interior Decoration  
3d Design Industrial Designer/Furniture  
3d Design Ceramics/Plastics  
2d Fabrics/Wallpaper  
Complementary Studies  
Research and Coordination  
Fashion/Dress Design  
Stage Set and T.V. Design  
Applied Cybernetics  
Foundation Studies/Architecture and Town Planning  
Printing

This list is a mere example of the fields of study which could conveniently be accommodated in an Art College. Anomalies have been purposely included:

Type setting is, thanks to the Computer, largely a dying trade. Cybernetics has scarcely impinged on the conscious of the Art Colleges — Computers cost rather more than paint brushes. With the phasing-out of type setters, the phasing-in of electronic typography and the growing use of Computers in University. It would not be impossible, by co-operation, to exploit the use of computers. Technology is far too important to be left to technologists.

Yet the size of each Work area must be determined by two factors —

## **1. Commercial/Industrial Demand**

This must be assessed both on a local and a National level. It should be related to the qualifying year of the new intake. i.e. 3 years ahead.

Inter-College exchange facilities may enable the Colleges to found minority interest Work Areas.

## **2. Student Demand**

From the purely humanitarian, let alone Educational view this should have ascendancy over Industrial Demand. It is unlikely, however, to enjoy such a relationship.

### **College Structure**

Inasmuch as the College is an Educational Structure it must be answerable to the Department of Education and Science. Yet the more direct responsibility of each L.E.A. for its Art Colleges, should, I feel, be changed.

Art Education up to degree level is rather more complex than the rather parochial administrators on many County Councils can adequately handle.

Therefore, all Art Colleges offering 'Degree Level' courses should be the responsibility of a body similar to the University Grants Committee, which should also have control of grants to students.

Vocational and Foundation/Pre Dip only colleges, could also be the responsibility of this Council, though experience has shown that it would be tactful to hand these over to the care of L.E.A. as a sop to their status.

## **4. Board of Governors**

This could be one of the most progressive aspects of Art Education administration.

A body of unbiassed, committed, liberal, mature minds, as the ultimate court of appeal of the College structure, could have a profound effect on College morale.

However, experience has shown . . .

### **Proposed Board Structure.**

1. Appointed by L.E.A.
2. Appointed by Art College Council



3. Elected by Full-time Staff.
4. Elected by Part-time Staff.
5. Elected by Students.

### **Function**

As previously mentioned — a court of appeal, but principally to sanction the decisions made by the principal and various boards of the School. They should meet at least once every quarter and, like other College boards, publish minutes and agenda.

### **Board of Studies.**

Formed by:—

- The Principal
- College Counsellor
- All Heads of Work Areas
- One part-time Lecturer from each Work Area
- One student from each Work Area
- The Registrar
- The Librarian

### **Function**

To determine overall policy and routine organisation of the College, with special reference to the Network System.

### **Work Area Groups**

These should be loosely formed and as anarchic as possible, and should involve all the students and Staff of the Work Area.

It is by this group that the character and atmosphere of the Work Area is formed.

This group should decide Syllabii — appointment of Lecturers — content and structure of courses — finance — timetable — extra mural activities. Their recommendations may be rejected by the Board of Studies and Governors.

The Group must meet at least once a week.

### **Syllabii**

As loose an administrative format as possible is obviously ideal. Possibly two syllabii for each W.A. could be written. One by the Staff, one by the students, and a compromise be achieved.

It is imperative that all syllabii are subject to change during the school year.

The aim of each course should be to broaden each student's personality with reference to the course's discipline as distinct from a personality broadening in terms of that discipline.

Accordingly, each course should be conceived from two standpoints. a) development of the student's emotional involvement with the discipline: b) development of the student's analytical ability.

### **Technical Skill/Technique.**

While technical skill is an obvious pre-requisite of any students development, the College Policy should be ready to encourage the aquisition of skills as the natural outcome of a student's involvement with a discipline.

Certain technical procedures of a complex nature, to be found in such disciplines as 3-D design, T.V., Film, Photography, Printing, may require a basic minimum technical ability before study of that discipline can begin. In such cases, the skill must be carefully related to the course's creative demands, to prevent boredom.

### **Status of Part-Time Lecturers.**

The successful running of most courses at Art Colleges depend upon the co-operation of Part-time Lecturers. This is self-evident.

A grievance frequently voiced by the part-time lecturers of many Colleges is the lack of permanence in their positions.

The present set-up allows most colleges to adopt a 'hire and fire' policy, scarcely conducive to the total absorption of the lecturer in his job.

Therefore, every part-time lecturers contract would include the following section:

'That after the first six months of employment the period of notice, which may be given by either side shall be one month, and after the first two years, that period shall be extended to three months.'

### **Work Area.**

#### **Inter-Work Area Relations.**

By virtue of its nebulous demands and character, the Work Area of Fine Arts must enjoy a special relationship; and it is upon this relationship that



the rest of the college hinges.

F./A., is in any measureable terms useless, and while in certain areas it may have a certain economic value, its Educational validity lies in its ability to influence and be influenced by surrounding disciplines — an aesthetic touchstone.

The collection of minds in visual free play, act in effect as a clearing-house of ideas — each Work Area must feel free to work in conjunction with, or separately from any other.

It must be remembered that only by working with other areas that an accurate sense of relationships and values will be achieved.

Much of this may seem obvious — indeed it is. Any reasonably aware member of the staff or student bodies must consider most of the points I have made repetitive in the extreme, yet events have shown that unless these points are kept constantly in mind, a bureaucratic lethargy will pervade any college and healthy criticism will be stifled.

#### **Network System.**

This is an idea which seems to have come from Hornsey College of Art, and has been seized by Art College revolutionaries everywhere as a Cardinal truth.

It has never been explored properly by any college under normal working conditions although many of the Bauhaus principles foreshadowed it.

Yet so far there seems to be no justification for the opposition which even its concept has experienced, from college principals to Sir John Summerson.

Briefly, all it means is that instead of offering 3 year courses in specific fields of Art Education, colleges should split these courses into shorter ones running from 3-6 months of varying intensity and profundity. The crux of the idea being that **all** courses are open to **all** students.

Students in other words, would be able to change with relative freedom from one course to another. However, should they wish to keep to one course only, they would be at liberty to do so.

This the critics say would be impractical and involve too much paper work.

The adoption of a network system poses one problem, as yet ignored by the Critics — In a multi-course college, what is the role of the Foundation Course?

#### **Foundation at present.**

At the moment, most foundation courses are concerned with developing the students sense of line, form, tone, colour, texture, space, and area. Much of its time it attempts to remedy the shortcoming and adjust the preconceptions inflicted by Secondary Education's Art Classes, most Foundation courses last for one year — a singularly inadequate period — two years are far nearer the mark — and after only six months many students are asked to decide which discipline they wish to follow.

Most Foundation lecturers are Fine — Arts orientated. By an extraordinary co-incidence, a large number of Foundation students apply for Fine-Arts — and feel disappointed when they are rejected.

This is due to the lack of communication between Foundation and other Departments. Foundation lecturers have their time cut out, installing basic sensitivities and some sort of critical faculty into their students in the few months the students are in their care. To give the students an adequate insight into other fields of study would be too much to expect in the time available.

How are Students to make a logical choice of their career after only six to eight months of basic Education, related to no specific discipline?

#### **A Revised Foundation Course.**

Assuming that my original recommendations concerning Secondary Art Education have been applied, students entering full-time art Education should have a certain developed sensitivity. A further year of refinement working completely under college discipline, yet working under broader terms of reference should follow. During this time they should be free to attempt any of the introductory courses of the College's Network System.



Each W/A of the college must appoint its own liaison officer to acquaint Foundation students with the various available work areas. His duties must bring him into close contact with the College Counsellor; he must hold seminars and discussions — smoothing the transition from Foundation to Dip Course as much as possible.

### **Diplomas**

Effectively, Art Diplomas are a guarantee of nothing, save a perfunctory attendance at college and the general approval of those in authority.

The Network system can accommodate Diplomas inasmuch as they are a guarantee of attendance. However, they could be supplemented by a detailed report by each Lecturer besides the students folder of work.

### **Secretarial & Clerical Staff.**

It must be obvious for a Head of a Work Area (HOWA) to remain in close contact with the progress of the courses he has helped devise, he must spend a reasonable amount of time per week in working with the students and lecturers of his course.

However, the policy of many colleges of Art seems to ensure that HOWA's in fact spend much of their time involved in the course's paperwork effectively preventing the development of any close working relationship.

Much paperwork could effectively be handled by a secretary — thus releasing the HOWA for teaching duties and thereby reducing the number of teachers required for the course.

The other effect — and this is where some present Heads of Departments may jib — is that by this contact the Educational and intellectual shortcomings of some Heads of Departments may be revealed.

### **Dismissal**

No dismissal of either staff or students should take place without the entire case being brought before, and investigated by the:—

### **Disciplinary Board**

The function of the Disciplinary Board is to draw up the College regulations and to enforce them. It

is the duty of the entire population of the college to ratify, and agree the regulations so drawn up, and to direct the Disciplinary Board in its functions.

The legislative section of the Disciplinary Board should consist of the Academic Board + a Solicitor.

In its Judicial function the Disciplinary board should consist of:

- The Principal
- A representative of the Department responsible for the College
- A Solicitor
- Head of a Work area not involved in the issue
- Student do.—These to be voted in
- Lecturer do.—These to be voted in

The case against should be put by the Head of the relevant Work Area. The Defendant(s) should be able to call upon whoever they/he/she wishes.

In the case of a HOWA of Principal being the defendant, the Principal's place on the board should be taken by the Chairman of the Board of Governors.

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This rough outline has been offered purely as a possible basis for discussion between Staff and Students of relevant areas of Education.

### **PETER FARRELL**

Born and educated in England. Family in Rhodesia. Worked for Rhodesia Television and now with B.B.C. Took part in the Guildford sit-in finding it 'the most valuable Educational and Intellectual experience available at Guildford School of Art'.

Holds a Diploma in Government Administration Writes poems and plays and sometimes has them published. Great interest in Educational Television.



# *Emotional aspects of reading disability*

Graham J. Inward

Reading disability has an adverse effect on children's personality development and on their progress in most other work. M. D. Vernon (1962, *British Journal of Educational Psychology* 32) put forward three categories of backward readers.

1. Those caused by environmental factors such as cultural deprivation in the home and poor teaching. These usually require good teaching with suitable methods and small special groups.
2. Those caused by emotional maladjustment, which is mainly due to disturbed parental relationships. These usually require therapeutic treatment.
3. Those caused by some organic or constitutional factor. These are extremely resistant to remedial teaching.

Not long ago I attended a conference of junior school teachers who were concerned about the failure of many of their children in reading. About half the time was spent debating the merits of various methods of teaching reading and also a large amount of time was taken up discussing how poor sight and hearing, plus several other organic factors, can affect reading. The fact that some children came from culturally deprived homes was touched upon but no mention whatever was made about emotional factors.

This seems to be the trend in most books being published on reading and reading disability but I am of the opinion that emotional factors are one of the major causations of reading failure. The emotional aspect need not necessarily be alone as the cause but may well accompany other causation factors.

## **Family Relationships and Failure**

The Plowden Report indicated that if there is a lack of maternal care a child's attainment is likely to be poor. The attitude of parents is

extremely important. A spoilt and sheltered child who is protected from the difficulties which children should meet finds it hard or even impossible to attempt and to perform any arduous task. Learning to read may prove insurmountable and his failure to do so discourages him still further. Other parents are indifferent to their child and his progress in school, so he lacks any incentive to succeed. Some parents exert excessive pressure on their children to succeed. If the child is failing the parents may worry or chide him or urge him to work harder which all prove useless as this makes him tense and nervous.

Failure accompanied by a feeling of anxiety may cause shame. After trying hard with no success he will probably give up and show his failure by being inhibited or aggressive. A more relaxed learning situation is needed and he must be helped to succeed in something, however small, and praised for his efforts.

When a child who is hostile and aggressive to his parents starts school he will not want to accept adult authority in the form of a teacher, even one who wishes to help him form an attitude towards literature so that he wants to read. Failure in reading can also be a punishment of, or rebellion against, his parents, especially if reading is valued in the home. This creates concern for the parents yet he is safe because who can prove that he does not have difficulty in learning to read? This would usually be an unconscious process. Remedial teaching will not help unless he can express his resentment in other ways, and as long as reading is tied to this resentment and provides a partial solution to his relationship with them all forms of direct teaching will fail. Another child, perhaps, may fail in reading as a means of attracting the neglectful parents to his anxiety and insecurity.

A child is placed in a very difficult position when adults who are important to him have contrasting expectations of him. His parents and his teacher may be aiming at developing an opposing role and identity for him. This can only cause anxiety because when he pleases one he is disloyal to the other and this may lead him onto disturbing behaviour and withdrawing from school and learning. This situation can develop



between the two parents. Other parents make a child believe he is capable of more than his abilities and the result is that he feels guilty for not living up to their expectation of him and feels he cannot be accepted by them for being himself. The teacher will inevitably weaken the child's image of himself and although this could arouse hostility from the child, withdrawal from learning and consequential failure will be more likely.

In my experience reading is a symbol of growing up to a child. Most accept this willingly but to some growing up is a threat. Besides what I have already mentioned his parents may be emotionally disturbed, mentally or physically ill, cruel, miserable, or they may present adult life as a burden. If this is adult life it is no surprise if he does not wish to join it or anything related to growing up, such as reading. I have known cases, particularly of older children, who were reading failures because of sexual problems which made them fear adult life, but once these fears were expressed in a relaxed and secure environment learning became possible.

I believe that many of the problems mentioned above go right back to the parental attitudes in the child's first years. Undue and frequent forcing (e.g. in feeding, toilet etc.) can lead to an attitude that anything imposed on him by adults is to be rebelled against. School will become a duty that makes him anxious so that he loses sight of the fact that learning is something for him, something that **he** wants to do. Similarly undue parental control over a young child's feelings may make him grow up to be one who cannot live from his own feelings and cannot express himself freely. If one produces according to one's feelings it means that one has a belief in oneself and self-confidence. Education is not only taking in but also giving out. A child who has yielded control over his feelings to his mother or has been deprived of his self-confidence will not be able to express himself or know what he wants to do. This will naturally affect his reading. Again, if parents discourage a child's curiosity, exploration and experimentation they take decisions out of his hands so he is not allowed to be an individual in his own right. At school he will be insecure and unfitted. His inability or unwillingness to explore and approach a problem

in a challenging and constructive way will hinder his learning. His excessive tie to his parents will probably inhibit his relationship with the teacher which in turn will affect learning.

In the classroom a child who is emotionally disturbed may be so preoccupied and anxious that he becomes incapable of taking in what the school offers. He may be so concerned about gaining security with his teacher or friends that he is unable to devote attention to learning to read. Perhaps he cannot accept the class situation and become one of a group. Perhaps he is unwilling to share the adult with other children. Perhaps he has a fear of failure or of another child. Perhaps the classroom is associated with failure and with adults who make impossible demands. The failure would result in feelings of guilt and feelings of being unwanted. The disappointment of parents and the attitude of teachers and school friends can all add to the frustration caused by failure. The reaction may take the form of withdrawn or aggressive behaviour. He may retreat into day dreaming, indifference or a world of phantasy in order to escape harsh reality and so does not try to accept or understand what is taught or asked of him. For another child reading failure will lead to much attention from teachers and parents so that failure becomes synonymous with personal attention and unconsciously he refuses to improve his reading. His mental energies are thus blocked and exhausted. Direct teaching will have little effect because the original anxiety or hostility must first be relieved at a Child Guidance Clinic, remedial centre, or special school or class.

I believe that in such children a reading disability is a symptom and the cause is nothing directly to do with reading. Reading failure may be the only symptom or the symptoms may be spread over all learning.

### **Aggression and Withdrawal**

In my experience there is a link between reading and aggression — or to put it another way, between reading failure and an inability to express aggressive phantasies. Reading is a giving of oneself, the expressing of oneself and a withdrawn child is often frightened to do these things because of what he may do. These children have to express their aggressive phantasies before



they are able to read. They have to express and rid themselves of their hateful energies which they cannot accept themselves (or maybe the family cannot). In other words we have to treat the emotional disturbance before the child is able to learn to read. Similarly I have found that certain of these withdrawn children become more aggressive when they eventually begin to read. On the other hand I have found that if children with reading disability do not show any of this withdrawn behaviour they will probably show some degree of destructive behaviour. In other words few show a happy medium.

Yet there is frequently progress if they are able to express their aggression in a constructive way by identifying with the aggressor in their play, drawings, models, stories or drama. Expression work mainly enables these children to express their negative feelings in a socially accepted way. A boy of 10 years expressed himself in a limited way but there was always only goodness in his paintings and indeed in everything he did. He was of average intelligence and was making little reading progress. His father was often away from home with his work and his mother had little to say and had little feeling for her son. Father had been in a psychiatric hospital and blamed this on the boy and admitted he did not want him. There was an unsatisfactory relationship between the parents. This child needed a secure relationship to one person where he could be encouraged to express his aggressiveness. Yet it was not suggested that his aggression should be expressed on other people. He was encouraged to do aggressive drawings. He had communicated (meaning communication of feeling) very little at home or in school and probably did not want to and consequently did not want to learn to read as reading is a form of communication. Eventually in a relationship with a remedial teacher in a Child Guidance Clinic he began to draw with some aggressive feeling. One drawing I remember was in pencil of an explosion in a war scene with an ambulance carrying off or arriving for the injured. He was beginning to show his aggression. His reading began to make progress, but only slowly, remembering that he must have been a very emotionally disturbed boy.

### **Therapeutic Education**

It is very difficult for most of us to realise what it means to a child who has failed in reading in a

society which attaches such a stigma to illiteracy or near-illiteracy. Such a child will show a negative attitude towards reading, a strong sensitivity to failure and a need for security. The first is a natural reaction to persistent failure. Our task, as teachers, is to change this attitude so that he wants to read. It is important that the approach is from the child's interest. This can be used in a variety of ways such as scrapbooks, art, craft, music, drama etc. Where suitable the teacher or child can write words or simple sentences thus building up a vocabulary related to his interest. Probably many readers will think this expression work a waste of time but in my experience this indirect teaching is used by nearly all teachers of emotionally disturbed children with reading difficulties, especially in the early stages, and has again and again proved itself successful after direct teaching has failed with them. I am of the opinion that most phonics and synthesis have to be taught directly but this indirect teaching can lay a solid foundation of reading and a good attitude towards it so that the child is ready and willing to accept the more formal approach.

When books are used suitable content is desirable. It is unfortunate that there are few suitable elementary reading books for older children although it has been my experience that if a child wants to read and feels he can succeed he will generally accept infantile reading material.

Reading material needs arranging so that failure can almost be completely avoided, and success must be stressed by verbal praise whenever possible. Clues can be given to unknown words but I have experienced children who if told a word feel they have failed. Yet to avoid failure is very difficult. The reading material must be easy enough for them to succeed but it still must be a challenge because if they find the material too easy they will again feel a failure in that they may feel not worthy to be given more difficult work. A child with a reading disability has failed and his tolerance for failure will be virtually nil. He will, unlike most children, not learn by his mistakes.

In the previous section I wrote of the importance of expressing aggressive fantasies in a constructive way, such as painting, drama, puppets, moulding materials (e.g. clay, plasticine), sand,



water, woodwork, written expression (or even verbal expression dictated to the teacher) etc. But some children can identify their aggression in stories which have scaring things such as witches and dragons. Everything is possible in fairy tales. They are a mixture of love and hostility, just what children feel towards individual people in their lives and towards their brothers and sisters. Many emotionally disturbed children feel bad inside themselves so they can identify with bad objects and elicit their feelings, so putting the badness outside them. Such stories, and the acting of them, help these children to sort out bad and good. In my experience when the 'baddies' always win in the children's expression this is not a good sign; there is often a confusion of right and wrong.

When a child paints he is expressing his phantasies. He is communicating to the teacher in this way (and in all other forms of expression) and we can gain an understanding of him so enabling us to help him. In the remedial teaching situation the child should be encouraged to talk about his paintings but he must not be questioned directly so that he has got to give an answer. I never go further than a general, 'Will you tell me about your painting?'—and, of course, the teacher must never communicate any anxiety about the child, his non-learning or his non-expression. Many boys draw, or eventually draw, action pictures, drawing the action as they go along e.g. planes, adding fire or a crash. It is interesting to note if anyone is left alive, can he distinguish between good and bad, or have the 'goodies' or 'baddies' won? Aggressive paintings of people often show blood, excretion and teeth. Some of these emotionally disturbed children take a long time to differentiate between fantasy and reality. Sometimes their phantasies can be explained to them indirectly by talking about their paintings and through a story (even their own story of their expression work) but a teacher should not interpret into reality but leave it on their fantasy level where they are safe. One other point is never to assume that because a difficulty has been found that this is the one causing the trouble. Let the child tell you in his own way and if you miss this the first time he will show you again, maybe in another disguise. Paintings with violence, desertion and emptiness tell one how a child feels.

I have been dealing with children who can express themselves in some way but there are emotionally disturbed children who are reading failures and are unable to express themselves in any way, not even on paper. In a remedial teaching situation the game of 'squiggles' is valuable. The teacher draws a line and the child is asked to make it into a picture. Then the child draws a line and the teacher finishes it. Thus a picture is built up together.

These children feel failures and they need success. Games can help success and help expression but disturbed children are very concerned about who wins. If two children play one has to lose so it is essential that if games are played with such children the teacher plays with a child.

Competition with the teacher is healthy — both are put on an equal footing and the teacher does not mind losing or he can create an attitude that it does not matter if one loses — but competition between emotionally disturbed children in my experience is unhealthy for the loser. I have found that when a child eventually does not mind losing this is a very positive step. Eventually children must come to terms with life which is competitive.

One of the best games is Bedlam where numbers on a dice correspond with parts of the body, including facial features. The winner is the first to complete the body. This is a useful game because the facial features can denote feelings. I have found with a child who was afraid to express his feelings that if the teacher puts expression in his own drawing the child will often feel more secure and will feel it is safe for him to put in expressive feelings. Another suitable game is 'hangman'. A word is thought of and dots are put down, one to represent each letter. The second person guesses the letters, one at a time. If he is successful this letter is inserted over the appropriate dot. When wrong letters are guessed a scaffold and a hanging person are gradually built up. It is a race to see if the word is discovered or the person hanged. I have found this valuable in enabling non-expressive children to express their aggressive phantasies. This occurs when they build up the scaffold. Many such children **feel** as though they were killing, but remember this is not the same as **doing**. One child after the hanging always



used to cut the rope by rubbing the rope line out — symbolically the hanging could be repaired.

It is important to realise that there is no method of teaching reading that is suitable for all children. In a remedial situation one must choose the method that fits the individual child. This method must also suit the teacher. No method will work unless the teacher believes it will. Whatever method is used the reading must be programmed and the child must be taught to synthesise before it can be said that the remedial programme is completed. But it must be realised that some children referred for remedial teaching are so emotionally disturbed that they will never reach this stage. It is important they should learn useful words relevant to their lives e.g. ladies, gentlemen, exit, entrance, local place names, and, with older ones, any words which may be connected with their future employment.

If a child has failed on a particular method the usual procedure is to change it. But is this always wise? Obviously in many cases a new start on a method that is free from the association of past failure is desirable. Yet those who have tried this know that sometimes a change may hint to a child that he has failed with a method that his peers mastered and his previous teacher thought to be important. The new material will raise his fear of failure and lack of confidence. He may think of a change as not being reading but a diluted substitute and will, therefore, never fully understand the value of reading. If a change is desirable a child should be taken into confidence and told that the old method was not suitable for him and that the new method is not an inferior alternative. In this way it is hoped he will overcome his difficulties rather than avoid them.

Sometimes certain books prove unsuitable for certain children because the information or story deals with matters outside the child's experience or perhaps deals with matters that link with some disturbing time at home, or even link to his parents teaching him at home by methods in conflict with those at school. The teacher of emotionally disturbed children in particular is always asking himself questions about when to start formal reading, methods, material, pace of teaching, how to deal with mistakes etc. No book

or expert can answer these but only the teacher who has observed the child's responses and his free expression and has interpreted the needs of the child at a particular time and situation.

In remedial teaching the most important factor is the relationship between the teacher and child. This contains all the emotional factors that are with the child, but the teacher's feelings will also enter in. He must have faith in, acceptance of, and respect for the child as he is, with all his feelings and problems. No matter how good a teacher he is and what methods he uses the most important factor is the interaction between the feelings of the child and the teacher. A good teacher without this is of little use to a disturbed child but a good teacher with this ability will help a child to make use of the abilities with which he was endowed. In remedial work persons are more important than special materials, methods and techniques.

### Case Studies

The following two cases show some of the points that I have mentioned in my study. The first I saw at a Child Guidance Clinic in a one to one relationship where he came for remedial teaching (particularly reading) and the second was in a class at a day school for maladjusted children.

John was 12 years of age, was of below average intelligence, and had a reading age of 7 years 10 months. His mother was a very depressed and neurotic woman and the one younger brother, aged 10 years, was of average intelligence yet far ahead of John in school work. Father seemed to take a back seat and let mother run the home as she wished. Before he attended the clinic he had been very upset by the death of his pet dog and frequently cried about this. John was very much tied to his mother and she obviously wanted him kept as a helpless young child and did everything for him. He was a very depressed boy who had no friends and who had no self.

He attended once a week for an hour. He would generally spend half the time doing some form of expression and the other half some reading. His expression work was nearly always drawings of animals, particularly horses. At first these were nearly always copied as though there was a fear of revealing too much of himself. Later he began



to draw more freely and to play with some of the toys in the room. He at last revealed some of his aggression by playing battles with the soldiers. His whole attitude began to change. He began to have a mind of his own. **He** chose his reading books, he made the decisions and he began to laugh openly. Within the eight months at the clinic John began to form his own identity. This was also observed at his school.

As far as his reading was concerned he was allowed to choose his own books, if he wanted any. At first he made his own book about horses. Then he chose a book about a horse, followed by one about a dog. The following books were all about animals. At no time did he receive any direct teaching yet his reading age improved 15 months to 9 years 1 month in the eight months at the clinic. John was now becoming a person in his own right. He wanted to read and was not afraid to.

Tony was referred to a special school because of violent temper outbursts. He was 7 years old, was of above average intelligence and was a non-reader but average in number work. There were two younger girls, the youngest having lost the sight of one eye.

His temper tantrums appeared in the first week, but he made an immediate start on formal reading. Tony was very immature. He wanted the best and biggest of everything. He wanted to win everything and only he mattered in the classroom. He was unable to play with others and if he tried he would upset the others so much that they would gang up on him.

Mother had an unrealistic attitude to life and always thought a change would solve all her problems. I think she felt guilty at having two 'imperfect' children. She was far more intelligent than father who was under average intelligence. Mother was keen for Tony to learn but I am sure he was shown little affection from her.

For two terms the parents resented Tony coming to the school and Tony used his mother as an authority to defy anything the school staff asked him to do. During this period his father started to teach him reading at home but during the third term Tony became more mature, was

controlling his temper and mother reported an improvement in his behaviour at home. Now she would not have a word said against the school.

Tony's reading was not affected by his early temper outbursts and he continued to make slow progress until the parents resentment of the school made home and school so far apart for him that the conflict affected his work. When father started to teach him reading he used a different 'method', using some form of phonics (but using only the letter names and not sounds) and altered his writing from small print to block capitals. This had a disastrous affect on Tony's reading. He became confused, lost what reading he had gained, and adopted a negative attitude towards it. For several weeks I could not attempt any reading, but when the parental attitude changed I started again, first securing our relationship and then reversing his negative attitude towards reading by reading stories to him and we looked together at books about his interests. At this time he liked to play being the teacher and pretending I was his pupil. I took this up and when he was teaching me to read I would read the words I thought he knew. Then I would get stuck on a word I thought he did not know. He often told me the correct answer. Tony greatly enjoyed this game which not only helped towards changing his attitude but he re-learned the words which had been forgotten. During this period he did more expression work. But progress was very slow.

During his second year Tony would frequently show flashes of brilliance in his reading and then this would disappear. This alternating also occurred in phonic learning. Obviously he was able to read as he often showed me. It all seemed to be there but not willing to show itself completely. Was this a punishment to mother who was so keen for him to read? Would learning to read be a threat to his dull father? At the end of the year he was still progressing but was far from showing his true ability.

### Conclusion

I hope I have clearly shown that the emotional aspect of reading disability is an important one that deserves its rightful place as one of the main causes of reading disability.

It seems to me that early insecure and unsettled



relationships can cause emotional instability which in turn affects learning. Unsuccessful learning results in a sense of failure and frustration thus further increasing the likelihood, and also possibly the degree, of emotional disturbance. Therapeutic education and indirect teaching are essential for the treatment of such cases. Naturally one cannot give this with a large class in a normal school so it is essential that this be done in special classes, schools, or clinics.

The emotional aspect need not be alone as the cause of reading failure. It may well accompany other causation factors. Also in many cases it is not the primary cause of the failure but I think that whatever the cause there is always present some degree, however small, of emotional disturbance.

I sincerely believe that the emotional aspect of reading disability deserves more attention than it receives at present.

## *Concrete Poetry for Schools*

**Stanley Cook**, Lecturer in English, Oastler College of Education, Huddersfield

We ought not to pick and choose in seeking to link cause and effect in poetry. From the group of words comprising an image critics deduce the poet's psychology. They point out the onomatopoeic origin of single words. Why should we behave as if the letters within single words happened of their own accord? Granted that modern alphabets represent sounds, this was not always so. Those older alphabets from which modern alphabets have arisen were pictorial equivalents, a fact familiar to most people from Egyptian hieroglyphics. Some of that pictorial element remains embedded in modern alphabets. Like onomatopoeia, it affects the reader — or hearer — of a poem; like onomatopoeia, its effect can be exploited.

The exploitation of onomatopoeia usually takes the form of alliteration. It seems to me that in alliteration — hunting the letter — pictorial elements in the alphabet exercise, in a subordinate way, an effect of their own. This effect can be exploited by concrete poetry.

The very fact that a concrete poem has to be seen suggests that pictorial elements in language are responsible for its attraction. By arrangement it draws attention to a few words, a single word, part of a word, a single letter: if the attraction of concrete poetry is to be explained in any way, it must be explained on these lines.

As far as I can see, the process by which modern alphabets were created is that pure picture-making gave way to representing objects, not by their pictures, but by pictures of parts of them. This was economy in the manufacture of the symbol. An economy in the use of the symbol was to apply it not only to the object but to qualities and actions associated with the object. There could, of course, be no pictorial equivalents for qualities or actions. For example, if O represented the sun, it could be extended to mean 'to shine' and 'brightness'. A decisive step was the recognition that all words were made up of a limited number of sounds, to which existing symbols, previously pictorial in themselves or by association, were the name and the object represented) were sometimes superficial, they were nevertheless real.' Thus, according to Dunand, 'no name is arbitrary (except the he), all of them are simple, in common use.'

I myself would take further my belief that no linkage in these early alphabets was arbitrary, by suggesting that the choice of a pictograph and its name to represent a phonetic element had a real basis. It seems to me that some at least of these symbols indicate this real basis by looking like diagrams to aid pronunciation. O is a diagram of how to pronounce that vowel in 'no'. Put 1 on its side and it is a diagram of the way that consonant is pronounced with the tip of the tongue flattened on the front of the palate and sound forced out at the corners of the mouth. Look at B itself for the initial position of the lips in pronouncing it.

In my own teaching experience, children are



Sethe and Dunand hold that there was a connection between the names of the letters and their original shapes. According to Dunand, the purpose of the names of the letters 'was to suggest and to remind the memory of the letter in question. Although the resemblances (between 'It is generally agreed that the Semitic names (of letters) were derived from the form of the object originally represented by the signs; so, for example, it is commonly accepted that the second letter had originally the form of a house, and because of this form it was called beth, meaning "house".')

assigned, thus becoming mainly phonetic. There is no account of this decisive step, such as we have of the formation of the Morse code, which is in fact only another application of the same idea. I am therefore theorising in suggesting that a residue of the pictorial element passed over into the modern — phonetic — alphabets. It seems obvious to me that symbols were not taken out of one hat and sounds out of another and linked arbitrarily. Diringer, whose two-volume work, 'The Alphabet' (Hutchinson), seems to me an excellent compendium of information for the non-specialist, says of the North Semitic alphabet, which is the source of our own via Greek, Etruscan and Latin:

readily involved in exploring the look of words and letters in concrete poems and calligraphs; in my experience of teaching to teach, teachers and intending teachers need to be brought up to date themselves with these modes of writing poetry.

By these observations I hope to convince others besides myself that concrete poetry arises genuinely out of written language. If it creates a greater awareness of the nature of a word or letter, it has poetic value. Because it can be applied to a limited vocabulary — sometimes to one word and even to one letter at a time — it has the educational merit of encouraging a child to work within limits over which he has full command. As the Plowden Report says in Paragraph 612: 'Children are interested in words, their shape, sound, meaning and origin and this interest should be exploited in all kinds of incidental ways.'

I leave my reader to take a closer look at the alphabet so that he may illustrate my article for me.

## CONTRIBUTORS

### **R. de F. Gahan**

Headmaster of Sutton Park School, Sutton Co. Dublin; writer for April issue.

Qualifications: B.A. (Mod.), H.Dip. Ed.

(That is, I have an honours degree in modern languages from Trinity College, Dublin and a higher diploma in Education from the same source. Not worth mentioning.)

Biographical Notes: After taking my degree I taught in France, Ireland and South America before taking up my present post as the first headmaster of Sutton Park in 1957.

My biography is devoid of interest, and as to affiliations, I find it impossible to subscribe to any religion or other 'ism' whatever.

Contributor — April Issue.

### **Graham J. Inward**

Has taught in Primary Schools, a Day School for Maladjusted Children, and a Child Guidance Clinic (remedial). He recently spent a year at the Department of Child Development at the University of London Institute of Education to gain the Diploma in the Education of Maladjusted Children. He would like to thank Miss Caspari of the Tavistock Clinic who introduced him to this aspect of reading disability.

### **Stanley Cook**

**Curriculum vitae:** taught English in a Sheffield comprehensive school up to the end of last year and now a Lecturer in English at Oastler College of Education, Huddersfield. My own poems have been published in 'The Listener', 'The Times Literary Supplement' and 'The New Statesman' and have been broadcast.

### **Larry Soule, B.A.**

Lecturer in English at Bretton Hall College of Education, West Riding. He was educated in Canada and has taught in this country at secondary level.

### **Graham Owens, M.A., Ph.D.**

Senior Tutor at Margaret McMillan College of Education, Bradford. He was for 10 years Head of English in grammar, bilateral and comprehensive schools before moving into College of Education work, has taught for some years in Adult and Further Education, and has written a number of books and articles.



# *Colleges of Education — A Dialogue* *Reorganising for a Democratic* *Society*

L. Soule and G. Owens, M.A., Ph.D.

BUTLER—What exactly do you think is wrong with Colleges of Education?

FREEMAN—My first premise is that the individual's social relationships are ultimately much more important to his achievement than is generally thought to be the case. If we want greater efficiency we've got to pay more attention to this factor in all our institutions, particularly in such a basic one as education. Otherwise we may find that ultimately our society will do as Californian children did and smash up their teaching machines. My second premise is that we are trying to do too much in too short a time.

BUTLER—But the training period has recently been increased to three years — surely that's long enough?

FREEMAN—Unfortunately, the third year tends to be just another dose of the same diet. There is no time for reflection by either staff or students, and without reflection discussion in seminars and discussion periods is largely a repetition of clichés from text books. The lecture or even lecture/seminar approach alone doesn't prepare a student to evolve his own ideas in the classroom from the experience he has gained in college, or help him to draw from the children. By reflection I mean both group reflection on the processes that have been taking place in the activity, the concepts formed, the methods used, the implication for teaching etc., and private reflection which may take you from, say, sound poetry through stream-of-consciousness to C.C.T.V. and so full circle to the implications for teaching. One consequence of the lack of reflection is that when the student becomes a teacher he finds that much of his time at College has been wasted. He soon runs out of ideas on what to do with the 40 children facing him and loses contact with them.

They leave school uneducated and open to violence or apathy.

BUTLER—You speak of more time. But education is already consuming a large proportion of the country's resources and we're not likely to get any more in the near future. What practical suggestions do you have for using these scarce resources efficiently and effectively?

FREEMAN—At the moment much of the tutor's time is dissipated when he has to cope with large numbers of students, with administrators in schools, colleges and local authorities and teachers in many different schools. One way to avoid this is to organise the college into modules — that is, units of, say, 5 tutors and 60 students who work together throughout the three years and consistently through the same schools. Because of this greater consistency and improved rapport tutors will need to spend less time with a given group of students to be effective in communicating with them. All concerned will work on their own more than is possible now and all will take more responsibility for their own progress.

BUTLER—But to be practical. How are you going to organise all the different courses which various members of all the modules will want to follow? You will have chaos.

FREEMAN—Again it's my basic assumption that it's better to cover certain areas in such a way as to stimulate thought and ideas than to try to cover so much so thinly that it is meaningless. The best way to do this is to work from the strengths of the students and the tutors and to relate this directly to the needs of the schools and the community.

BUTLER—That's all very well as an idea but it's too abstract. To get down to brass tacks: are you going to combine infant, junior and secondary teaching students in one module? Each of these studies has very specialised areas that can't and don't need to be covered by students of the others.

FREEMAN—On the face of it, this seems to be



true and it's human nature for specialists to defend their areas as beyond the comprehension of others. But the fact is that all teachers are teaching children and those children have gone through or will be going through the other phases of education. Rigid differentiation between these stages is unreal when the stages are themselves an artificial convenience. At the moment, at every stage we hand out information to them which in most cases is largely unrelated to the stage before. This is particularly absurd at a time when there is hardly an age group between 5 and 18 which isn't the year of transfer in some local authority's scheme of reorganisation.

The point about the module is that, by the effective combination of highly practical work from all stages, involving visual aids, school visits, presentations of work and so on, it allows students, tutors and teachers to get a perspective on the complete development of children. This will enable them to use their own teaching time with children more effectively and realistically.

BUTLER—Well, even supposing this is so and you don't divide your modules according to specialisms, how do you select people? Or do they select themselves? Is it decided for them before they start their course or is there a period of chaos at the beginning of the year while they make up their minds? Suppose they all want to join the same group?

FREEMAN—It's unlikely that the whole of a college will turn over to the module system right away. People will volunteer to start a group of tutors, students and schools. If there is more than one group the individual will have first and second choices and may have to take his second choice. For schools the grouping will depend partly on their location. You need to begin with a three day talk-in for the module to establish working social relationships that will survive over the first year.

BUTLER—Once a member has joined a group, does that mean he is committed to that

group for three years if he's a student or for the period of his employment if he is a tutor? It seems to limit severely the number of people students have an opportunity of working with.

FREEMAN—But this is central to my argument. Working with people is not just a case of throwing them together in numerous groups of one size or another. It takes careful management and some time before productive relationships can be established in a group of people, and above all it needs some continuity.

The great weakness of our present system — the huge variety of courses and groups with which every individual is expected to work — is the tremendous fragmentation of relationships and learning. It's really more like compiling a dictionary than educating a person. There's rarely a chance for communication at any deeper level before people are moved on to another course or another tutor.

BUTLER—Surely with all this emphasis on continuity there won't be sufficient mobility of people or ideas?

FREEMAN—No, that's not true. The mobility of ideas will be much greater because the work of students, tutors and schools will be seen in continuous presentations of work. As for the mobility of people there's always the possibility of transfer: this will be open to experiment. As far as staff are concerned there is already considerable movement, probably far too much, between colleges.

BUTLER—I see a number of dangers here. Won't the whole set-up become claustrophobic? Won't individual students get too much of each other's company? Or be too much influenced by the cast of mind of their tutors?

FREEMAN—No, because there will be a number of counterbalancing factors particularly during the transition period: They will be involved in outgoing work with the local community; half of the week will be devoted to their



specialist studies; professional people and workers of all kinds will be constant visitors; there will be continuous presentation of their work — and, above all, they will of course have their private lives.

BUTLER—How will the staff be selected for a given module — according to personality or specialization?

FREEMAN—First of all it will be a case of whoever volunteers. Then they will have to group themselves according to complementary subject areas. They will tend to come together according to personality, i.e. who can get on with whom, but without compulsion. The system will aim at maximum flexibility. Don't forget we often ask pupils to do the same thing.

BUTLER—All right, assuming that you can get the staff agreed amongst themselves, how will the courses actually be organised? Won't there be a lot of vagueness and confusion at first and a waste of valuable time?

FREEMAN—The courses will tend to emerge from the abilities and interests of the staff and students and the contributions to be made by the schools involved. It may appear to be slower off the mark than the present system, but many of the courses that students are now thrust into very quickly are survey courses of very little depth or value. This grouping of people will, because of the much more manageable numbers, allow for team teaching, group activity and work on projects amounting to intensive short courses in, say, the education of backward children, the teaching of developmental reading or colour factor mathematics.

BUTLER—But in this sort of team teaching surely subjects will overlap; for instance, English specialists will have to spend time on Maths instead of getting on with their own subjects?

FREEMAN—Yes, quite possibly they will, but they will have more time to cope with this as less time will be spent on administration and

less on getting to know large numbers of people. The overlap is very important for their future teaching capability, for over-specialization is more relevant to the organising of a library than to the teaching situation in most classrooms. The great advances in education have been made in primary schools where over-specialization has not existed. I want to see the overlapping spread to the secondary schools and to get rid of the specialization straightjacket.

And it's true that many of today's most spectacular advances in knowledge have come about through teams of specialists working together, or through the application of e.g. biological concepts to engineering or architecture. What we need is a variety of interdisciplinary approaches.

BUTLER—What's puzzling me is how you are going to organize a timetable with all these modules, with courses 'emerging', and people selecting which group to join. If you're not going to waste a lot of people's time, you can't run a large institution without some form of organization of the time available.

FREEMAN—Well, as everyone knows, you need much less organization in a small college, and the module will in its organization be very like a small college. You will need a skeleton structure for the initial selection of staff, students and schools for the modules. After that, overall administration will be concerned with relations with outside bodies (the Dept. of Education and Science, the Institute of Education and the L.E.A.), transport, accommodation, conferences and that sort of thing.

The whole structure necessitated by 'disciplinary' procedures will be done away with — I'll come back to this later. The monolithic organization required at present by Teaching Practice will be quietly replaced by direct contact between module and school. And variety of school experience need not be neglected. The module will administer the whole of the course work; supply the apparatus for looking after the individual student's progress through



college; provide continuity between school and college and, by following the student through to his job, build up his confidence for interview situations; help to place him in the right school for him; arrange for his continuing education; and correlate feedback from the schools.

BUTLER—But how about the allotment of scarce equipment, rooms or skilled staff as between modules if all groups happen to need them at once, or in the transitional period when both modules and the ordinary timetable are working side by side?

FREEMAN—Well, the modules are much more flexible so that if the ordinary timetable needs tutors or rooms it will have to take precedence, and the modules will fit in with this. Having much smaller numbers, the modules will require smaller rooms etc.

BUTLER—This module idea still seems to me to pose considerable problems of selection. I'd like to hear more details of procedure once the modules are established.

FREEMAN—Each module will choose its own students, so that there will be a variety of selection criteria: this will be a strength rather than a weakness, since it will allow individuals to develop fully.

The character of each module will vary — you may well have a highly reactionary module, but this will give scope to those of a certain cast of mind. At present continued compromise is necessary between conservatives and liberals, and neither has full scope to develop.

To avoid the formation of any sort of hierarchy in the module, all five tutors will interview and select potential teachers. A practical method might be for an experienced selector to be assisted by two with less experience.

BUTLER—But surely this will mean that standards of selection will vary tremendously from module to module? The college will have no uniform, objective standard for

others to rely on. It would be better for the college administration to select students as at present and then pass them on to the modules.

FREEMAN—Well, it's an open question as to how uniform or just present selection procedures are — but this is a much larger issue which I won't go into now as it needs much more research. I doubt whether my method of selection would be more whimsical than current practices.

BUTLER—But by this method the module is taking over one of the essential functions of the administration. Are you trying to do the administrators out of a job?

FREEMAN—The module will be in charge of planning the curriculum, syllabus, timetable and school-based work, organizing visits and visitors, preparing materials, presenting the work of the module and developing methods of assessment. Modules, by the way, will assess each other.

BUTLER—In other words, the module will replace the whole of the present lecture/seminar/tutorial system?

FREEMAN—Yes, the real differences being that the present rather diffuse system will be replaced by one in which a total picture of the student is obtained, and that, with the help of group dynamic and other techniques each student will move towards self-evaluation.

Just assessment is really a major problem when the tutor is so pressed for time, but the module will help considerably because the tutor will have a more continuing relationship with each individual and a much greater chance to observe his relationships with the other students and staff. Students, in their turn, in this much less impersonal and fragmented environment, can be developed and extended more. Better community relationships will be possible and a greater understanding of how a society functions.

BUTLER—You're claiming, in other words, that the module system is more efficient than the



present system. How do you justify that in detail?

FREEMAN— Yes, I am saying that the module is more efficient in that, given the same resources as at present, it will meet more adequately the needs both of the student teachers in particular and of society in general. I would categorise these needs in the following way:

The need for effective and continuous contact with schools, for that is where the teachers will function for the next 40 years.

The need for real contact with people in other institutions that shape our society — hospitals, local government, industry etc.

The need, above all, for trust to develop the confidence and ability of the individual rather than cut it down. (This can be fostered much more effectively in the module, for co-operation is its essence. It helps to remove fear of the tutor amongst students and does away with the often very real antipathy between tutors, students and teachers).

The need for academic motivation through a planned one week syllabus, which I'll go into in more detail.

The need for personal development through creative work, intellectual enquiry and discovery, allied to social development through group collaboration.

BUTLER—But how about exams? It's all very well for the module to work away by itself but these students have to teach in schools and to compete with others.

FREEMAN—The ethics of competitiveness have become deeply ingrained in our educational system and we can no longer afford to ignore this disease. We must find ways of replacing competition with co-operation, not least because competition breeds fear, which is destructive of true education. The tutor is afraid of teaching in front of students in case they do it better; of exposing his feelings

in front of children in case he can't cope. He must show that he's not afraid of learning with students and children.

BUTLER—But working in this way means being on Christian name terms, having equal status and authority with the tutor!

FREEMAN—Indeed. Few people any longer believe that authority is vested in one person. Authority passes from one person to another according to who is the 'expert' at that particular moment.

BUTLER—But how are we to judge the products of the co-operative system? What sort of standards will be set? You don't really think an educational institution can operate without standards?

FREEMAN—I agree that an educational system must have standards and these standards should be going up all the time if the system is working properly. Under this system we should need the same sort of external checks as we already have — external moderators, reciprocal arrangements between colleges and so on.

BUTLER—But you cannot judge Maths and Science subjects by the same criteria as English and Arts subjects. What sort of creative work could you expect in Maths? Something more exact is needed.

FREEMAN—I don't agree. I believe part of the reluctance of students to take Maths and Science at University level is related to our lack of imagination in assessing them. Much more experimentation is needed, for the Nuffield Projects haven't solved all the problems. It seems to me that Maths must be related more closely to other subjects at school and college level. As far as creativity in these subjects is concerned, much more emphasis could be given to the phrasing of problems to be solved by the students, and there is no reason why the solutions should be timed rather than assessed over a period of time — again this is already the practice in certain colleges.



BUTLER—All the same, you will find it hard to get Mathematicians to agree with you.

FREEMAN—That's probably true — though presumably they are as worried about their failure to attract recruits to Mathematics as the rest of society must be. It seems likely, though, that answers to the problems of teaching Maths will come from those who deal with other subjects as well as Maths, for it is the cross-fertilization of subjects that produces new solutions.

The point is, I suppose, that pure specialists rarely discover new teaching methods because they are so immersed in their subject that they cannot imagine the attitude of those outside the subject. The important thing for the teacher is that children always begin by being outside. The tragedy is that so large a number of children leave school without getting inside any subject.

BUTLER—I'm still bothered about internal assessment: College of Education standards are bound to drop. The colleges should be aiming at university standards in order to achieve parity of esteem. This is the great value of the B.Ed., isn't it — for students of education to be able to carry it through to university standard? And that involves examinations on the University model.

FREEMAN—There are several points here. First of all, University standards and examination techniques are not the last word — as many University students and staff are coming to realise. In fact, some of the techniques of assessment being developed in some subjects in some Colleges of Education are superior and more relevant to the judging of deeper levels of ability.

Another point is that politicians are beginning to acknowledge the improvement in standards over the last five years in Colleges of Education and are quite willing to see them have more autonomy. The present B.Ed. is a retrograde step.

BUTLER—How can you possibly justify such a statement when it provides such a goal

for hard work.

FREEMAN—In several ways. First, those who make the final judgment on B.Ed. students are remote from practical teaching, especially of younger children. Secondly, the improved methods of judging students' teaching potential are replaced by the more antiquated methods of the universities. Thirdly, B.Ed. introduces a deep division in colleges between those who are taking the B.Ed. degree and those who are not: a fundamental breach of the comprehensive principle. In the same way there is a form of streaming between those who teach B.Ed. courses and those who don't.

Even the so-called 'linking studies' are no more than slabs of Education and Main Subject laid down side by side rather than genuine attempts at integration of learning. This again runs counter to the movement towards integration so strongly established in primary schools and being explored in the new universities. One wonders indeed whether primary school teachers find the course at all relevant to their teaching and worth taking only for status reasons.

BUTLER—This is all destructive criticism. Can you produce a practical alternative without the disadvantages?

FREEMAN—Yes, certainly. It would be much more practical for the B.Ed. to be a four-year course involving the extension of present three-year courses entirely under the control of the colleges. This would make the B.Ed. much more relevant to the actual teaching situation in schools — which after all, is the object of the whole system, though this is often lost sight of.

BUTLER—Well, in that case, what content would the B.Ed. have?

FREEMAN—This degree would provide an opportunity for training more of the specialists in the real problems of education who are so badly needed. For instance, to deal with the 20 per cent who are backward in reading, with backwardness in writing,



with the problems of teaching physically handicapped or mentally deficient children, with socially disturbed children, with the teaching of immigrant children. There are numerous areas where real expertise is needed to cope with specific problems in schools and to reduce the huge waste of public expenditure and effort in teaching particular groups of children by the wrong methods.

BUTLER—Is it the right time to go into specialism? Shouldn't the student teach for 5 years before going on a specialist course?

FREEMAN—This is impractical because he often has to move away and raise a family, and can't afford time off. No, the 4th year is the best time to cater for these specialist studies. Once the B.Ed. degree is recognised as a logical extension of module work, not to be encroached upon by irrelevant university examinations, it will be seen that specialist training, field studies and small scale research e.g. into environmental problems, find their natural place here.

BUTLER—You say in your outline of the needs of student teachers and society that there would be much greater contact with the schools under the module system. Surely the schools have quite enough to do already without having to do the training college's job for them. Student teaching practice tends to disrupt school routine quite enough as it is.

FREEMAN—On the contrary, under the module system, where students and teachers, and teachers and tutors establish a relationship over several years, the students will be much more part of the schools and a tremendous source of extra help. The teachers, on the other hand, by participation in the modules, will be taking part in a valuable form of in-service education. Initial and in-service education will be co-ordinated. The school/college link can be further strengthened by a tutor/teacher appointment such as is being tried out in a number of areas. Everybody will benefit from a much

closer working relationship, especially the children.

I agree that under the present system students are often little more than a temporary hinderance in schools and gain little confidence in themselves. Not surprisingly, there is often considerable feeling in schools about the irrelevance of training college work. Small wonder that the present haphazard system of allotting students to schools is nearing breaking-point in many areas. With greater communication and much more practical working together, fewer schools will be required for teaching practice, so alleviating the tremendous shortage of places.

BUTLER—But why will fewer schools be needed? There will be as many students needing classes to teach.

FREEMAN—That's where you're wrong. For much of the time students will be in groups of two to seven per class and only for a smaller proportion of time on their own with a full-size class.

BUTLER—But isn't this reducing the value of practice teaching? And what exactly can students do to help the schools? They won't be taking over classes all the time, will they? Neither teachers nor parents will tolerate that.

FREEMAN—No. This arrangement will increase the value of practice teaching by giving much more opportunity for the student to build up his skills and confidence in dealing with the real classroom and teacher-child relationship than is possible at present. He will start with small groups, be able to participate or observe a great variety of techniques and develop confidence over a longer period. If we look at the question of students taking over classes, it has been found in practice that groups of students in a class under close supervision of the teacher — and more intermittently the tutor — can achieve much more than the regular teacher on his own, simply because of the additional — if inexperienced — manpower involved. The children not only achieve



much more in this period but find it most enjoyable because it is possible for each child to receive more individual attention. This is a variation of the module system working within the classroom. Furthermore, teachers and students will prepare work for each other's mutual benefit. Beyond this professional element, the tutor will be involved in research which is neither too close to the students' particular needs, nor merely peripheral, but is related to fundamental educational issues. Incidentally, he too needs to build up a more permanent relationship with children.

BUTLER—I admit that this module idea may have advantages for practical teaching, but you haven't made clear how the Colleges of Education can function as working units. For instance, how will the syllabus be organised?

FREEMAN—Some of the work can revolve around themes: e.g., Change, Search for Identity, Commitment and Alienation. Actually, much of the thematic work will be linked with the school and the community. I won't go into detail on this aspect as it will be directed by the school. However, taking as an example the theme of Liberty and Responsibility for the first year students, work may start with visits to institutions and contact with tutors. For instance, a visit to a hospital may be followed by division into seminars and discussion of source materials; followed in turn by lectures given by a team of two or three lecturers on the responsibilities of the individual; construction in materials and words of an improved building and organization (this activity is the most constructive aspect of education and the one most neglected); the screening of an experimental film; improvisation in small groups, dramatisation, fictional writing, or research on the theme. The groups will be varied, perhaps one led by a tutor, one completely informal and one led by a student leader. This will provide opportunities for studying the dynamics of the way the groups worked.

BUTLER—This is all very well for a Friday afternoon, but when does the real work

take place? When do we get down to the study of texts?

FREEMAN—What you must see is that this is, in fact, real work in terms of the effort required and of the abilities to carry it out effectively. Bear in mind that our aim is to educate teachers who will in turn be able to educate effectively and will have developed a philosophy and acquired skills which will allow them constantly to adapt to society's changing needs, not just to fill them up with irrelevant facts that will stay with them no longer than their first year out of college. We want student teachers to be aware of their own participation and be able to involve others. A major problem in our system and most others is that it divides off the education of the child from the rest of society and makes it seem irrelevant. This narrowness is a major cause of our present unrest and it won't go away if we just keep quiet. Something more positive has to be done.

BUTLER—Does this mean that you think books are irrelevant?

FREEMAN—Well, abstract textbooks are. But there will be as much reading material as at present though greater emphasis will be placed on research materials, fiction etc. relevant to the themes. On this particular theme — Liberty and Responsibility — numerous books would be relevant — 'The Good Women of Setzuan', 'Roots' 'A Farewell to Arms' and so on. But one should see print in perspective: film, tapes, and slides etc. are just as important.

BUTLER—Come on, now, let's have some real detail. What time does a tutor actually spend on teaching? Let's have a week's timetable.

FREEMAN—Well, we can work on a week's timetable, though I must emphasise that the flexible blocking of timetables is essential, particularly when working with other institutions and in situations outside the college. However, a week's timetable might look something like this:



Monday a.m. visit to institution. p.m. seminars

Tuesday a.m. & p.m. group work —

improvisation and creative work, including beginning of design of model institution.

Wednesday a.m. & p.m. source materials to be studied; imaginative literature and sociological literature for continuation of Tuesday's work.

Thursday a.m. & p.m. Individual study, critical and creative writing.

Friday a.m. & p.m. Continuation of Thursday's work (co-ordinated with other modules).

For tutors, the week may be organized on the following basis:

Monday — Two tutors available for each institution visited.

Tuesday — Two tutors for group work.

Wednesday — One tutor — possibly a visitor.

Thursday — No tutor.

Friday — Two tutors.

The other members of staff will be working with the second or third years. Fewer staff will be required for these years as the whole system will be aimed at increasing student responsibility and ability to work alone.

There is no reason indeed why third year students should not assist at times with first year work: the greater flexibility of the module will allow this.

BUTLER—This idea may have possibilities, but how will you move from a highly structured institution with an organized timetable to this module system?

FREEMAN—Many colleges are already moving in the direction of blocking time and using timetables more flexibly; so the change there will not be so great. The best way would be to start with the first year so that it takes three years to introduce the system — four if the B.Ed. students can be brought in.

A modification of this might involve the college in working on the module system for three days, leaving two days for the main course, physical education etc. The parallel use of the two systems would soon indicate the superiority of the module, so that

eventually the main course would also be reorganised.

Finally, one might work this system with the first year only and not extend it to the second and third years. Again, this would no doubt eventually provide a basis for its extension.

BUTLER—The module seems to be taking over most of the functions of the administration, but there are many decisions that need to be made for the whole college. I must have more detail of how the college administration will be engaged. For instance, what about the functions of the Academic Board and above all the Principal? Or will they lose their 'raison d'être'?

FREEMAN—No. To begin with the Academic Board. This will play a very important role as an executive committee, and will consist of two representatives from each module, one staff and one student.

BUTLER—Students on the Academic Board! That will undermine the whole authority of the Board.

FREEMAN—The Weaver Report, the new act, the Vice Chancellor's statement and the L.E.A./N.U.S. document all state that students must have greater representation than at present. The danger is, though, that a great many committees will be set up, with student representation consuming much time and energy and producing very little except boredom. But the module, by its very nature, provides students and all staff with opportunities for participation in work and administration in which they are intimately concerned and in which their decisions can be seen to be relevant.

BUTLER—But how will these representatives be selected? They will carry considerable responsibility and have to be prepared to spend a good deal of time and energy on the Board's work.

FREEMAN—Yes. that's true. I believe that the principle of election should be applied here



as part of a general move away from the principle of appointment from above.

BUTLER—What will be the role of this elected Academic Board?

FREEMAN—The Board's main fields of concern will include major expenditure on building and equipment, important policy issues and general questions involving accommodation, transport and the library. Questions of policy requiring action or further examination by commissions may well arise out of discussions at full staff meetings or from the Students' Union.

BUTLER—Oh, you will have staff meetings? But what will be the point of all this discussion?

FREEMAN—Staff meetings should really be concerned with educational policy, instead of spending so much time on trivia. Considering that every staff meeting in an average-sized college costs from £400 to £800 in valuable time, that time must be used effectively.

To avoid arguments over trivia, discussion of educational policy needs studies and papers to be presented to meetings and votes taken on policy. Staff meetings can break up into seminars to help produce solutions on which the Academic Board can act.

BUTLER—But what sort of questions require so much time and discussion?

FREEMAN—Subjects such as the integration of studies, the introduction of new subjects, and relationships with schools. In these commissions student representatives will be closely involved. Then the problems which so often arise over very sensible policies because students are not given full reasons for these policies, and feel themselves to be pushed around, will be alleviated. Participation at this level will enable them to obtain information about policy affecting them and help them to shape all policy.

BUTLER—But what about discipline? Who will have the final say on this?

FREEMAN—Discipline will be a matter for the module as far as the individual's progress and general behaviour are concerned. In any question of the dismissal of a student, as things stand at present, the case will have to go to the Principal and Governors only after having been considered by the module of 60 members. For their personal problems, students will be much more likely than at present to find solutions within the module. The Academic Board will be ultimately responsible for the students' academic life but the Principal, assisted by the module, will be finally responsible for students' behaviour and social well-being in relation to outside bodies.

BUTLER—But this is reducing the Principal to a position subservient to the module in most areas of responsibility.

FREEMAN—In certain areas his responsibility will indeed be shared with the module, but his overall responsibilities will be as great as, if not greater than before. It's just that his role will be changed. He will have very much wider and more effective contact with the L.E.A., the Universities and the D.E.S. He will have more time to raise funds for the college. He will be much more in touch with the local community.

BUTLER—But that's simply making him a P.R.O., isn't it?

FREEMAN—No, within the college he will interrelate the work carried on by the various modules. He will be the major link between the adviser to the modules and his responsibilities for students will be as great as at present. He will, in fact, be spending more time on staff and student problems and much less on the day-to-day internal administration. He will encourage a sense of purpose without domination, act as consultant, foster the growing points and sponsor research. Education is changing so much now that the Principal has to be extremely well-informed. He is really in a



hot seat and must be able to feed information into the college from the schools, outside authorities, conferences etc. Under this system a good principal will really be able to use his energies and abilities productively.

BUTLER—Well, you seem to have involved everyone in the running of the college except the Board of Governors. How are they going to react to all this?

FREEMAN—Probably unfavourably. Too often governing boards act as authorities without real responsibility except perhaps to the taxpayer — a job which can be done more effectively in a different way. The situation should improve when Governing bodies generally pull themselves out of the grip of L.E.As. and become more autonomous, but the central problem remains. Though frequently they are friends to the college they govern and give their time generously, often they have little understanding of the working of a college or department. What will help will be the election of several members of staff and students to two-year terms on the Board of Governors.

BUTLER—But what function can they fulfil which governors don't already carry out?

FREEMAN—The most practical one is that they will help to select staff who suit the actual working needs of the college. By this direct participation with the Governors they will be able to communicate staff and student feeling more accurately to the Governors and themselves become more aware of the problems of the Governing Board.

BUTLER—Will you carry this principle of election into any other aspect of college life?

FREEMAN—Yes, in a sense into the problem of promotion. The basis for promotion and salary additions must be teaching ability and research as well as administrative responsibility. This will encourage an emphasis on good teaching and on research, both of which are badly needed, the first for obvious reasons, and the second as we are often

teaching in the dark for lack of evidence. This will also mean that many good teachers will not feel bound to go into administration in order to support their families. The change of emphasis will in any case arise naturally out of the module system as there will be fewer administrative posts.

BUTLER—But who will judge the value of this teaching ability and research? Can it really be done any better than now?

FREEMAN—Yes, by first widening the basis of those judging it by making reference confidentially to a number of colleagues and students as well as to the head of department.

BUTLER—Students judging tutors' ability! How can you rely on their opinion?

FREEMAN—Those being taught usually have a fairly good idea of whether they are being effectively taught. We are more likely to get good tutors if they are judged by the people they are teaching. In any case their opinion will form part of a spectrum of opinion including the Principal, Head of Department, colleagues and possibly teachers in schools involved with the tutor. Institutions are healthy, positive and capable of growth insofar as they cultivate and use the ideas of members, not merely those of the internal bureaucracy or external experts. Such an arrangement will help to prevent too much mobility amongst staff, for many moves are made for the sole purpose of obtaining promotion.

BUTLER—You seem to lay great emphasis on stability in colleges.

FREEMAN—Yes, because it is an important basis of effective teaching relationships, and it will allow for long-term planning in a way that is impossible at present. Another factor that will increase the stability and tranquillity of colleges will be the establishment of an organisation of Samaritans. These operate in several colleges already. The organisation will consist of a voluntary group of approachable staff whom students and tutors can consult



confidentially about, among other things, the serious problems of depression which run like a plague through many colleges at certain times, seriously undermining work and relationships and creating an atmosphere of apathy inimicable to education.

Lastly, I would like to say something about presentation.

BUTLER—What do you mean by that?

FREEMAN—The overall purpose of this is that the imprint of colleges of education on the community around shall be made more effective. At present they are oases, inward-looking and with little communication or concern with the community in which they are situated. If the teachers they educate are to be good, their education must be an integral part of the real world, not divorced from it. Colleges must be 'porous', to use Charity James' expressive epithet. The area most neglected in colleges is that concerned with political/social problems — for instance, poverty, or the impact of town planning — which directly or indirectly make a great impression on students and children.

Secondly, though colleges vary greatly, they must make more of an impact through art, drama and music etc. on the local community, through presentations or festivals, exhibitions for parents, plays for children and so on. They can link up with local radio and make use of closed circuit television. After all, if the community is to be persuaded to provide elaborate equipment for colleges, it must be able to see some advantage derive from it.

To sum up, these are my proposals for a democratically run college:

- (a) Viable modules relevant to the college and the community in which it is situated.
- (b) The elimination of rigid timetables and syllabuses so that students' and tutors' abilities are put to their best use.
- (c) The overhauling of the examination system and the B.Ed. to give the

colleges more flexibility and autonomy.

- (d) A reduction in the number of valuable personnel involved in administration.
- (e) The democratisation through elections of the monolithic, hierarchic structure of colleges.
- (f) The provision of a Samaritan-type organisation.
- (g) Improved presentation of themselves by colleges. This will produce much greater efficiency because it gives higher priority to the social needs of the individual, helping him to become an economically and socially effective member of society.

If these proposals are implemented, the College of Education will no longer be the irrelevance that it undoubtedly is at present.

## *Community Education.*

### *A long term proposal*

**R. L. Richer:** Lecturer in Education. St. Luke's College.

Student unrest ended: full participation for all adolescents in their education guaranteed; no further problems about the integration of the Public Schools within the State system; a large scale reduction of the rat-race element in scholastic achievement and learning a life long pleasure for all; pure fantasy? Or just around the corner?

The latter is a possibility if we can shift and shift pretty dramatically the focus of contemporary educational development. Rather than comprehensive secondary schooling — which is what we've got — the urgent need is to consider providing for young people an organisation which could potentially provide comprehensive secondary education for the whole community<sup>1</sup>. Look at the problem in this way; Do we need to assume that secondary schools will continue as isolated, all purpose enterprises for ever?

Is the whole notion of pupils going to secondary



schools redundant? Certainly there are many indications that this is the case within the State Schools, whilst recently Lambert<sup>2</sup> has made similar charges about the fee paying sector. The Government Social Survey, Enquiry I, shows one major conflict: the dichotomy between the vocation-centred, utilitarian values of the school leaver and the non-utilitarian moralistic aspirations of their teachers<sup>3</sup>. My recent New Era article indicated others<sup>4</sup>. Despite the high quality of our young people, accurately reflected in the Latey report<sup>5</sup>, the majority do not gain adequate self-development in the present system of secondary schooling. Secondary schools are dominated by a model of individual competition. Where social and moral values are emphasised, these have to be supported by individual teachers against the major direction of the school's selective process. Further, the traditional authority patterns of school lays emphasis on responsibility as control rather than as sharing, whilst 'in loco parentis' adds to the restrictive practices of schools and encourages teachers to treat alike, infants and young adults.

This notion of 'treating alike' Professor Tibble describes as the friary model of secondary education. He argues that the assumption underlying contemporary teacher pupil relations is analgous to education within a friary: each pupil entrant being required to ingest substantially the same meal and manner of learning and to embody the process on leaving.

Yet already surface changes in the model are in evidence. The presence in larger schools of full-time heads of houses or years, and more generally of youth tutors, careers specialists and school counsellors emphasise that subject teaching is becoming a role amongst others. Recently proposals for the joint training of teachers and social workers gives further evidence of this trend. Already the concept 'teachers' at the secondary stage is a meaningless ragbag and needs replacing with a notion of specialist educative roles. But if it is the case that we shall increasingly provide adolescents with such a network of specialists do we then still need to think in terms of schools and classrooms? Is it not the case that the idea of a school staffed by 'teachers' is becoming an irrelevant response to adolescent learning? Can we not provide a learning range of community

provision which will include such specialist roles as student-instructor, organiser of learning, group leader, counsellor, tutor, etc. without reference to a school base?

Increasingly we are being made aware of the demand of young people for responsibility and trust, of the need for a new conception of learning situations through a variety of groupings, of the need for more open and democratic modes of learning, and particularly of creating for adolescents experience of joint consultation. Additionally there are the immense possibilities of technology in education. Courses run by A.C.E. in conjunction with the B.B.C. already boasts better G.C.E. results in some subjects than the average grammar school. Surely then we can now think out a system of education suitable for an urban community which would abolish separate schools entirely. If schools are to be run as self-directed student enterprises with research centres, i.e. libraries of books, films, tapes and packaged project kits with aides to administer them, then plainly we need to ask if 'schools' are necessary habitats. Do those things need to be duplicated in every school? Already many pupils have the 'hardware' of Television and tape recorders available. Will they not soon be able to gain the far greater proportion of their factual instruction without leaving home?

### **Learning Centres: a possible pattern for development**

Effectively the major trends in contemporary education are making schooling unnecessary and yet are in themselves at best asocial if not anti-social. What they do show up is the extent to which we have neglected to consider what the social content of secondary education is or might be.

Good Primary practice, as outlined in the Plowden Report, offers the hope that in the near future we can expect the majority of young people will have been suitably trained in responsible self-directed learning at the end of their 12th or 13th year. Could we not devise a scheme of secondary education which will carry on these trends?

Suppose we looked at an existing urban environment as a learning habitat, and created within it a system of learning centres catering



for the whole range of adolescent needs: academic, vocational, social, and personal. What centres would such a scheme require? As an initial step consider the following list:

- a) English Forum
- b) Language Laboratories
- c) Business School
- d) Maths Centre
- e) Physical Sciences
- f) Farming (Horticulture)
- g) Social Sciences
- h) Heavy Crafts (Engineering; Building)
- i) Arts and Crafts (Woodwork)
- j) Music Academy
- k) Domestic Sciences
- l) Sports Stadium

Such community learning centres would provide for the learning experiences of all post adolescents and would at the same time provide educative resource centres open to the entire adult population, thus integrating present systems of adult education with the Open University; each centre being a tutorial base for the latter. Each centre would provide distinctive facilities for the social, physical and domestic sciences for example and each would have its own library of books, tapes and films. Additionally to the centres representing school subject areas there would also be recreational centres open to the community; golf links, riding stables, and swimming pools etc. rather than the present wasteful system of separate school provision.

What other provisions would be necessary in an urban area? There would be need to involve the work of existing colleges including the commercial colleges, but there would be no need to think of learning centres too narrowly. A Civic Centre might be seen as a learning base, so could existing youth clubs. Zoos, museums, botanical gardens, farm institutes, theatres and cinemas could all be seen as providing learning experiences of an organised, systematic and related kind without necessarily requiring such institutions to be separated from the community.

Given that the 5+ to 13+ age group had had adequate grounding and training in independent study would not such a system offer all students the responsibility and trust we see as their main

need? From the financial angle also it surely makes better sense. Language laboratories in each separate school could too easily become yet another item of expensive equipment (like school theatres and playing fields) to be locked up for a third of the year, and out of local control most evenings and every weekend. One adequate language centre for a neighbourhood could provide for students of every age, a life time's opportunity for initiating and developing their language skills and at the same time provide a base for language interest social clubs.

What place would teachers have in such a scheme? Those who saw their role in caring for, guiding and counselling children would clearly have a major role in the supervision of each child's learning programme. For those who saw themselves primarily as organisers of learning, the learning centres would provide more adequate venues than classrooms, whilst those who saw themselves as subject specialists and particularly those who were active practitioners of an art or craft, such centres would bring together technical and human resources on a scale which would provide for learning on many different levels of achievement.

How would this draft down? Suppose we consider a secondary population of 4000 and provide for them 12/15 centres with aides and other resources and additionally allow staffing for an assessment centre, a child guidance clinic/counselling centre and a remedial centre.

If present teacher/pupil provision is taken as 1.20, around 200 teachers would be available to be deployed either to the new centres or to tutorial and organiser roles. If each tutor/counsellor were to take a group of eight students for the equivalent of half a day a week and was allowed a further half day for making reports, contacting primary schools etc., 100 such counselling/tutors would be able to cope with the 4000 pupils and still be free to work four half days in the learning centres.

The remaining 100 teachers would be allocated to their learning centres as permanent staff so allowing an average of 7 staff members per centre. These teachers would work in teams, utilising their own skills, calling on the additional



help of the counsellor tutors, their non-teaching aides, and skilled people in the local community.

The Tutor/counsellors would be able to meet their groups fairly near to their homes, perhaps using a room in a welfare centre or youth club or having a tutorial room at the local primary school or at a learning centre. Data on each pupil's progress could be recorded centrally at the administrative complex for the whole area.

Assessing and guiding the overall process would remain with local organisers and the inspectorate.

At least it seems possible to think again about the way in which education is provided, to consider the possibilities for creating a new range of opportunities for young people and providing for them an open choice making situation based on the community and demanding social responsibility and self direction. The course outlined would need careful study and pilot testing but we see it as recognising a) the technical input now available to education which will be relatively wasted in separate schools b) the adolescent plea for a better educational motive than competitive self-interest c) the growing recognition of specialist roles in education.

Finally the scheme can be seen as responding to the needs of our society and of young people in particular by replacing the present individualistic success-failure model of secondary education with a group based, community oriented, and socially co-operative concept of education.

1. A recent account of 'The Evolution of the Comprehensive School' (Rubenstein D., and Simon B., R.K.P. 1969) shows the extent to which advocates of comprehensive education have equated it with comprehensive schooling.
2. Lambert R. 'What Dartington will do'. New Society. 30.1.69.
3. Government Social Survey. Enquiry I H.M.S.O. 1968
4. Richer R. L. Schooling and the Self Concept. New Era. Vol. 49 No. 7.
5. Latey Committee on the Age of Majority. 1967.

Girl, Dip.A.D., Cert.Ed. seeks post in London area as art teacher in approved school, school for maladjusted children or mental hospital. Box 10 NEW ERA, Yew Tree Cottage Roundabouts, Five Ashes, Mayfield, Sussex.

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## EDITORIAL

### Communications — Easter Conference

The Easter Conference at University of London Malet Street on April 11th and 12th was rewarding, surprising and alive. There was dialogue between students at all levels from sixth formers, art colleges, university and college of education students and young teachers, lecturers in all types of higher and further education, established teachers and the retired. The groups produced honest discussion in depth. with participation from everyone. The old idea of the class listening quietly and passively to instruction from a teacher was reversed. We all learned a great deal from each other. The final plenary session was a revelation.

Confrontation is always exciting. We met a generation. They have an Elizabethan look and a certain equilibrium born of self-examination. The sixth form associations with their manifestos, reports and lucid ideas as to modern educational needs were impressive for two reasons. One, that their views were not too glib or unduly opinionated. They were based on a belief in the experimental method. Two, dialogue was not used to mouth opinions so much as to arrive at and modify them. There was participation and exchange. There was not political fervour or extremism at all, and the whole impression is of a more mature generation than the one that grew up between the wars. Paul Harris made the suggestion that the time was ripe for consideration in depth of educational priorities. What did we think was the purpose of education, what was the role of authority in modern education? There was general agreement that a great deal more free discussion between teachers and pupils, administrators, lay education committees and



boards of governors and students and teachers and so on. There was fear that a new education act might be over-precipitate before many of these issues had been far more deeply considered. There was distrust of mere political action.

Viewing B.B.C. Talkback on violence, a programme in which James Hemming intervened brilliantly as he did at our Easter Conference, I was interested in the comment of a 19 year old young man about a plea for more whimsy and less violence in B.B.C. Easter plays. A speaker who reminded us it was mental health year, asked for an escape from violence on at least one channel. He said with a little impatience, 'At Easter we have to remember that most violent of all acts the nailing of Christ to a cross. In the light of that she complains of violence in modern plays. This is a violent age too.'

It is this escapism in us that is at times so un-nerving to the young. We swallow a rhinoceros and make a great deal of fuss when asked to taste a gnat. We hope to continue our dialogue at the Pulborough conference in August and to have many of the younger generation who were there at Easter with us. We plan also to publish material produced by sixth formers and students. The development of a democracy requires individuals who are pre-occupied with the search for truth. If we encourage the young to think for themselves and their free thought leads to our liquidation need we mind. Socrates would have smiled.

We are printing on page 135 a copy of the manifesto of the Union of Progressive Students some of whom we met at the Easter Conference. We compliment Mr Bevan and the elements who drew up this interesting document. We have also some interesting evidence from Bristol sixth formers to print in the June issue. In their document they suggest the need for love and emotional involvement in intellectual and creative pursuits, as Paul Harris did at our conference. A young artist says every picture he paints is a little love affair. So is any creative piece of work.

## BOOK REVIEWS

### **A Puppetry Manual**

**Ludwig Riemenschneider**

(Adelphi University, Garden City, New York - \$2.00)

This attractive 8½ x 11 inch paper manual came to my desk just as the sophomores in Art Workshop at Mills College of Education were deep in their first experience with making puppets. It was warmly welcomed and even though time was pressing, several students stopped to try some of Mr Riemenschneider's very simple beginning puppets. They join me in expressing appreciation for this book.

**A Puppetry Manual** is to be commended for several things but particularly for the wisdom of its author in keeping each suggestion open ended. Mr Riemenschneider gives one the security born of experience in providing enough suggestions of materials and their nature as well as directions and patterns for workable sizes without limiting the imagination which leads to alternatives in shapes or materials.

The organization of the book from simple structures to more complex forms is of course, logical and sensible for children but what it seems to do for the young teachers is to give them the security of a beginning in an activity which appears to be complex to the uninitiated.

The economy of words in this manual can be appreciated when you consider that in thirty-two pages the beginner is encouraged to explore hand puppets (with paper cloth and papier-mache heads), string puppets, rod puppets and masks as well.

Mr Riemenschneider is clear in direction, kind in his warning against over-elaboration, generous in his suggestions regarding the nature of materials, and friendly in sharing his experience. We thank him for his book.

Daty Healy, Chairman, Arts Division  
Mills College of Education, New York City

### **'The Sociology of Education'**

**D. F. Swift**

**Routledge Students Library of Sociology**

**Cloth Edition 16s; Paperback 8s.**

The problem facing Dr Swift in planning this book must have been considerable. On the one hand the number of substantial 'primers' in the Sociology of Education have been growing and their quality improving. Whereas, a few years ago educationists had a limited choice to recommend to their students, today, their field of choice is much wider. The recent book by Dr Olive Banks for example is one of the most distinguished contributions to the Sociology of Education and should remain a basic book for many years. On the other hand several publishers have their 'little series', and Routledge's Students Library of Education contains several volumes looking at different aspects of the Sociology of Education.

Clearly, in 40,000 words Dr. Swift could not hope to compete with the larger and more detailed surveys such as Dr. Banks recent study. Nor could he concentrate on a single topic such as the smaller monographs offer. His task, then, must have been considerable. What is clear, however, is that not only has he found the right answer to this dilemma, but has also written an introductory text of real merit.



Dr. Swift is, clearly, one of the most interesting writers on the Sociology of Education today; his scholarship is wide and his ability to conceptualise problems and to present them to the reader in a lucid form is considerable. His recent contribution to Butcher's 'Research in Education' is one of the most masterly articles in the Sociology of Education written over the last few years.

In this book, Swift gives us a series of essays on customary themes — culture, the school, the social environment of education, the social function of education and so on. It is familiar territory, but what is so refreshing is the quality of each essay, each offers us a genuinely sociological perspective. Many books state the problems, review the literature, give us the 'state of play' on research findings, and signally fail to offer us a theoretical perspective: trees get in the way of seeing the wood. What Swift offers us is a plan of the wood and helps us to find a path through it. This is the real worth of this book for he offers us a genuinely sociological frame of reference from which we can view different parts of the educational system.

J. M. Raynor. 18.3.'69.  
Principal Lecturer in Sociology  
Brighton College of Education.

## **The Siege**

Clara Claiborne Park.

Colin Smythe Ltd. 1968. 42s. net.

## **A Remarkable Book**

Leo Kanner's study over the last twenty years of children suffering from the specific syndrome he termed 'Early Infantile Autism' has brought the mystery of this tragic type of childhood psychosis increasingly to the fore. It seems now that there may be twice as many children who are autistic blind. The book 'Early Childhood Autism' by Dr Wing and his colleagues has cleared up some of the confusions which persisted; the collected papers describe the salient features, the variabilities, and methods which have proved to be promising in treatment. The controversy regarding the interpretation of behaviour and nature of the disorder is important, because treatment hinges on this.

'So when did it begin?' asks Mrs Park, writing the story of the first six years of her youngest child, Elly. This book has come at an opportune time; it is complementary to previous publications; it ties in with tentative findings; it fills in a yawning gap in information about the early and vital years. Mrs Park shows a remarkable insight, an intelligent objectivity, an empathy and compassion, and a gift for writing.

The title of the book is significant; it links with Dr Bettelheim's 'The Empty Fortress'. The chapter headings 'Willed Weakness', 'Willed Blindness', 'Willed Deafness' and 'Willed Isolation' are indicative of content which is both illuminating and helpful with regard to presently developing teaching methods and play therapy with autistic children. Ellie lacked curiosity, motivation, a sense of purpose. 'In the midst of our noisy, active household was this cipher, this little island of detached simplicity'. The dichotomy between feeling and reason strikes hard at the reader when Mrs Park describes with pain

how the baby Ellie fortunately learned to react to 'No'; her ability to conform to minimal restrictions helped the family in some measure to accept the hurt of repeated rejection of their efforts to play with and love her.

The defect in speech is primary in the syndrome, and Mrs Park is able to give a full account of the atypical development, stressing the advantages of being able to understand Elly's ways of expression. We see the value of daily hours of loving care, of a play teaching adapted by a 'tuning-in', by family life, by careful acceptance of certain suggestions. The balance between an accepting, joyful love of the little girl and the need to break down the separating glass walls was met; hope and realism are proportionate.

Has there been an over-tendency on the part of psychiatrists to ascribe childhood psychoses to parental psychopathology? A statistically significant proportion of children suffering from Kanner's syndrome are born of parents who are highly intelligent, have an unusual degree of energy and persistence, are reserved and have the capacity to control events and their reactions to them. 'It was hard to see why we were not crushed with guilt' writes Mrs Park. But reading the book we know why, and realise that not only is the book of first importance to all workers with emotionally disturbed children, but to all who move in the world of children. The wisdom and the humanity Mrs Park reveals will inspire many parents.

Betty Willsher.

## **Science, History and Technology**

### **Book 2, Parts 1, 2 & 3**

H. J. Fyrth and Maurice Goldsmith

Book I (1800-1840) Cassell 1965 25s.

Book II (1840-1960) Cassell 1969 25s.

Part 1 The Age of Confidence (1840s-1880s) 21s.

Part 2 The Age of Uncertainty (1880s-1940s) 25s.

Part 3 The Age of Choice (1940s-1960s) 25s.

Taken as a whole these volumes would form an excellent core around which to build an exciting course of studies for Sixth Form General Studies, Liberal Studies in Colleges of Education and Further Education and an Adult Education Class on some such theme as 'The Shaping forces of our Times'.

The special merit of this work is that, although heavily condensed, it really does compel students 'to rearrange their prejudices' as the authors, quoting William James, intend that they should. Chapters 3, 4 and 5 of Book 2 Part 2 are outstanding in the way they invite the reader to connect the science and the arts. Chapter 2 of Part 3 begins with a quotation from the editor of The Bulletin of Atomic Scientists, Eugene Rabinowitch: 'Mankind may never be able to establish contact with his brothers elsewhere in the Universe, but the existence of these brothers must be from now on a part of human consciousness'. Thus we are led to contemplate the cosmos, while in Chapter 6 the authors, although rejecting the title of 'Science, Technology and World Order' for that of 'Face to Face', steadily hammer home the truth that the immediate problem is 'One World or None'.

James L. Henderson.



## The Reluctant Reader

Aidan Chambers  
Pergammon English Library  
Pergammon Press 30s

Teachers of English would find this book valuable for its seven indices alone. In these the writer, who has been teacher, librarian, author and editor, lists his choice of books for teenagers, with review and resource material and professional reference books.

In this book, Mr Chambers is concerned with the young person, product of our 'book-ridden educational system', who grows up without an appetite for fiction, and with the shortage of decent books for him.

Mr Chambers does not like the gap between children's books and adult books, and he wants it filled with good books that tell the young person what he wants to know about life. He wants 'better, more meaningful, more entertaining books'. But he also says that 'Good and lively books will not be written until we have resolved in our minds the question of how much can be told in the language of truth to the young people in books intended for them'.

Josephine Kamm's novel 'Young Mother', which is about illegitimacy, is read avidly by youngsters, and banned by librarians. Mr Chambers admires this book and its author, but he fears that her potential as a story teller was damaged by the necessity to watch her step. Mrs Kamm felt restricted as she wrote.

Here is the difficulty. Books are better written by the author whose hands are not tied. Benjamin Britten sometimes writes music for children and young people and it succeeds because he is a great musician, but his main output is just music, not music For: or music Not For: anyone specified.

Mr Chambers seeks something both literary and true. But with books, if it is the art form we want the teenagers to enjoy, then we must accept the obliquities and abstraction of the art form; if it is the truth we want them to learn we will have to admit that 'the truth' is a yardstick of words held up against life. Life is true; books are abstractions of it.

Joan Tate puts this nicely in a letter to Mr Chambers. She says her books are true — 'true in the proper literary sense, that they reflect life but are still just stories'.

But it can still be argued that a person can get through life without benefit of figmentation. How do teenagers learn about sex and relationships? They ask each other. They ask adults if they trust them. Only a very solitary child would resort to books, and a very strange set of notions he would get.

Fortunately, Mr Chambers is not really asking for a prosy peep round the door. Actually he loves books and he wants to share the pleasure. He is asking for books from that end of the yardstick marked truth, rather than from the end marked trash, or the middle marked tract. He has written a careful, serious and richly documented book, and a very good guide to teenage reading.

Helen Corkery.

*Drawn up by elements of the co-ordinating group in January 1969 and handed to me at the Easter conference by A. Bevan (Secretary) who comes from Swansea. (Tel. 25153).*

## *Manifesto of the Union of Progressive Students*

Drawn up by elements of the co-ordinating group Jan. 1969, supplied by A. Bevan

### The System

The secondary education system as it stands is an authoritarian monologue. The clamour from without for academic excellence limits students to the assimilation of fact, primarily for re-statement in the examination room. Free discussion is neglected, original thought and criticism is discouraged and, as a result, the student's individuality is quashed. Education exists for the student or not at all, yet he has no say in the administration of his school. On leaving school, the student is expected, at some stage, to assume social responsibility but his experience of this at school is severely restricted. These faults lie at the root of the apathy and tension in society.

We envisage a new education suited to the crucial demands of the twentieth century:

- (a) The gulf between staff and students must be bridged by mutual co-operation and by a great increase in the individual and corporate responsibility of secondary school students.
- (b) Students must experience freedom if they are to assume increased responsibility with maturity and real benefit.

### The Curriculum

The academic treadmill deals only with the communication of fact and the imposition of pre-arranged ideas. The scope of study is determined by individuals remote from education and blatantly remote from the mainstream of society. The development of a critical, individual mind in each student is considered unimportant in relation to the task of providing narrow, disjointed, vocational training. The end-product of secondary education is more than likely, therefore, to be a superficially knowledgeable automaton who is socially incompetent and will be easily appeased and bought off at the end of his course of study.



We envisage an expansive education which will replace the narrow confinement of academic instruction:

- (a) Free discussion including all aspects of human experience must assume major importance in every curriculum.
- (b) In every field of study learning must be related to social need and ethics.

### **Trial by Ordeal**

The examination rat-race makes learning a process of misery and tedium, and forces most students into submission to academic drudgery, encouraging at the same time an introversion and callousness of alarming proportions. Each level of grading-off in the examination system alternatively provides a chance to snatch at a higher rung on the social ladder or to be condemned a failure. Either course involves assignment to one coup of pigeon-holes or another. Reality is unimportant if it is not included in the G.C.E. syllabus.

We envisage a liberal education in which examinations are unnecessary as a means of suppression:

- (a) Monumental examination trials must be abolished.
- (b) There must be greater emphasis on original work and on creative and critical studies.

### **On Practice and Participation**

At some stage in any progressive campaign, practical action must effect change. Before this can happen a detailed plan of campaign and programme of reform has to be drawn up. Generalisations, like those above, are not enough. Each school has individual grievances and inadequacies, largely dependent on the particular idiosyncracies of the head-teacher. Therefore, each school has to decide on its own programme of reform and must be considered as the basic unit of reform. Undoubtedly, the best means of identifying inadequacies in any school and consequently establishing an agreed basis for change is by discussion involving an ever-increasing number of students, teachers, parents and others.

What must be noted is the fact that meaningful reform will never be handed to us on a plate — we must work for it. Reform that is handed out unilaterally can only be token reform, which will be assimilated into an existing system and

taken for granted so that its net effect will be minimal.

The crucial point in the policy of the UNION is the setting-up of potent machinery for encouraging student participation in school management through the School Councils, and for allowing every student and teacher the right to express his opinion on school matters through the Free Forums which will continue to provide a free platform and a constant stimulus for reform.

The immediate and the ultimate aims are identical: student involvement in the environment.

### **Discussion and Action.**

The following list is a suggested basis for discussion on change in education and is a combination of the reform programmes of progressive secondary school student groups all over the country:-

#### **(A) Immediate Aims**

- i) School councils to supervise school organisation, discipline, syllabuses etc.
- ii) Free Forums to provide for direct student-teacher involvement in school affairs and to provide a court of discussion for the establishment of agreement on reforms etc.
- iii) Student-staff co-operation at all levels; emphasis of the point that a teacher's job is to teach and that he should be relieved of non-teaching duties.
- iv) Free discussion as a major part of all curricula; increased emphasis on social, creative and critical studies.
- v) Abolition of petty discipline, corporal punishment and detention; replacement by corrective counselling from staff and students.
- vi) Optional school uniform
- vii) Abolition of compulsory religious instruction and assembly.
- viii) Abolition of the prefectorial system.
- ix) Expansion of after-school facilities for study and extra-curricular activities.
- x) Abolition of compulsory homework to encourage free study.
- xi) Earnings-related grants for students over school-leaving age.
- xii) No compulsory attendance for sixth-formers.



## *To love or to work?*

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A remarkable colloquy was convened by the Dartington Hall Trustees for three days in 1965. The purpose was stated as being 'to establish the position of progressive education in the contemporary world.' Members of the gathering were immediately plunged into a series of controversies about their fundamental aims and life-long convictions.

**Who are the Progressives Now** (R.K.P. 1969. £2) is an equally remarkable report of the discussion of original papers — printed here as part II of the book — which has been worked into a disturbing coherence, in a masterly manner, by Maurice Ash, one of the trustees. A merit of the colloquy was that it removed misconceptions of progressive and state schools, held by protagonists from either sphere, but which seem still to persist outside this select gathering. A greater merit of the book lies in the residue of experience which it reveals and which depicts a **theory** of education more pertinently informed than much contemporary philosophy written by those who have departed from the world of children after only a brief sojourn among them.

The thirty participants were drawn from a number of sectors of the educational world a) from the progressive schools: Wennington, St. Christopher, Monkton Wylde and Dartington, b) from state schools, local authority education officers, and H.M. Inspectorate, c) from Bristol, London, Exeter and York Institutes of Education, and from Cambridge, and the National Foundation, Research Units, and d) psychologists and psychiatrists.

Many **New Era** readers, like the present writer, will have known at first hand each of the particular progressive schools represented. Others will be familiar with the ideas of the movement from the literature.\*

However, in this book Hu Child provides for newcomers an admirably brisk re-statement of the main elements — co-education; co-operation

rather than competition for marks and orders; no corporal punishment nor military training; and, in some of the schools, no denominational instruction nor communal worship. The greatest positive emphasis however, upon which the progressive schools would seem to stand or fall and which, as will be seen, has far reaching through somewhat unexplored implications for the world of politics, is their respect for the individual person. Each child tends to be valued as though he were a rare jewel of intrinsic worth. Kenneth Barnes is quoted, p.13, as saying that 'we think of a child not as an individual who requires individual attention simply in order to justify his education but as a person growing up and becoming himself from his relationships . . . this completely undermines the dichotomy between individual and society.'

Linked with the valuing of an individual as a person, rather than for his capacities, which the comprehensive schools are criticized as doing, Child explains, p. 149, that in progressive education there remains 'an attitude towards children and their behaviour which, while not exactly psycho-analytic, does at least owe something to the findings of depth psychology. It is an attitude which readily accepts the idea that children's behaviour of all kinds, including their attitude to learning, is only partially governed by reason and is in fact largely governed by irrational impulses arising from the unconscious. Proper education of the emotions, therefore, from which all behaviour, good or bad, springs, consists in helping a child to come to terms with his own inner life. This . . . is the prior task of education and it requires that children be offered a new understanding and affection from whoever educates them.'

The re-statement is followed by a lucid account by L. C. Schiller, formerly an H.M.I., of the influence of progressive ideas in state schools. He suggests that the protagonists of infant education were in fact Robert Owen, Froebel, Margaret Macmillan and Montessori (curiously he does not mention Susan Isaacs); and that after the 'decapitation' of the standard schools, following upon the Hadow Report (1926), their ideas permeated the gradually amalgamated junior schools. The senior schools, called secondary modern after 1944 were 'grammarized . . . and



thus died the hope that progressive ideas might influence at least one part of the state schooling of adolescents.'

Schiller concludes that the influence that has been exerted in the primary schools has not come directly from particular individuals or institutions, but from 'the knowledge that progressive schools exist. When setting out on what to many primary teachers seemed a voyage on an unknown sea it gave great courage to know that the sea had been sailed on before, though in a different kind of ship. The progressive schools have provided a home where ideas, still new to many, can live and adventure. That has been an influence whose extent it is impossible to assess.'

The above summary of the rationale of progressive education presented at the colloquy would seem to need clarification in some respects, for the progressive school contingent ignored some of the more cogent and subtle elaborations of their own points of view.

Firstly, although Child, in his paper, p. 145, re-affirmed that the welfare of mankind regardless of colour or creed was a natural concern, the colloquy did not give expression to the full flavour of internationalism that has customarily been found in gatherings of the new education, embodied in the past in such persons as Boeke, Elizabeth Rotten, Saiyidain, Peggy Volkov or Zilliacus, for example. The nearest approach was the somewhat chance description by Michael Young of his visit to boarding school No. 56 in Moscow.

Secondly, although Kenneth Barnes was associated with the enlightened and controversial Quaker pamphlet on sex, his paper was criticized in the discussion, p. 84, for regarding 'education as a means of controlling sex.'

Indeed the implications of the views of A. S. Neill, rather than of Barnes, may be taken as more representative of the progressive schools: Neill wrote in another context 'If sex were allowed to go over the garden wall to the boy or girl next door, the authority of the home would be in danger . . . It sounds absurd but those ties are a very necessary pillar of support to the authoritative state. Abolish sex repression and

youth will be lost to authority . . . For a parent there is no sitting on the fence, no neutrality. The choice is between guilty-secret sex or open-healthy-happy sex. If parents choose the common standard of morality, they must not complain of the misery of sex-perversed society . . . the hate of self that they give their children will express itself in war. Humanity is emotionally sick and it is sick because of this guilt and the anxiety acquired in childhood.'

Thirdly, although it was pointed out that each progressive school has its own character, it was not made clear that after the foundations of Abbotsholme, Bedales and King Alfred in the last decades of the 19th century, there was a new wave of foundations in the 1920s, and a third wave 'in the darkening thirties or early days of the war' to use Campbell Stewart's phrase. Two of the four schools represented, namely Wennington and Monkton Wylde, were in fact of this third wave which can be distinguished in a number of features from their predecessors. The disruption of war, coming upon them soon, presented a challenge which they were more eager to meet — rather than regard as an unfortunate interlude in their idyllic life in the countryside. They accepted 'unbilletable' evacuees. As a result of this experience certain principles became high-lighted, and twenty years later were adopted and officially recognised in the non-maintained and independent special schools for maladjusted children, some of which had been taken over in their entirety. It is perhaps significant that, according to an investigation made by the present writer in 1964, a year before the colloquy, the only progressive schools that were willing to accept a proportion of maladjusted children, with the exception of Summerhill, were four of the third wave. These included Wennington and Monkton Wylde which seem not to have been aware of their own significant merits for as Dr Winnicott points out in his paper, p. 169, those not willing to do so 'tend to follow a gradual change over towards being an ordinary school which is suitable for educating healthy children from intact families, **but which is no longer progressive.**'

Moreover the fear that some irreconcilable loss would occur if 'a few Governors were brought in from the L.E.A.', p. 123, appears not to have been borne out in the case of those non-



maintained special schools, founded by Otto Shaw and the Dockar-Drysdale for example some thirty years ago.

A fourth area of clarification would in some degree have forestalled the criticism made by Liam Hudson of the progressive school standpoint on respect for personality. This revolves round the omission from the book of the name of Herbert Read, and perhaps explains that Eleanor Urban could speak of 'a good deal of very foolish and completely unrealistic anarchy going round at the moment', p. 25, and 'to anarchy, a pathetic dependence on man's natural goodness', p. 63. For Read was an anarchist who had considerable impact upon the third wave (Kilquhanity for example), and he constantly discussed the reciprocal relationship between teacher and pupil. 'The teacher learns his responsibility for the particle of life entrusted to his care and as he learns he educates himself. The education of the pupil is thus always the self-education of the teacher . . . the moment the pupil attempts to see things from the point of view of the teacher and to appreciate the bilateral nature of the relationship, then the situation has become one of 'friendship.' (**Education Through Art** p. 285).

Moreover Read's view of creativity as a process arising from the fusion of conscious and unconscious parts of the mind was very different from the divergent type of thinking which Isobel Cabot describes, p. 243 merely 'as the ability to generate or produce with some criterion of relevance many cognitive associates.'

Not only did the progressive contingent fail to avail themselves of Read's sophisticated exposition of the nature of creativity, but in their emphasis on personality they appeared to ignore his empirical investigations, concurrent with Carl Jung, of temperamental types and also to ignore the question of what kinds of personality they hoped to promote. Thus Hudson, in one of the more weighty and far reaching chapters in the book, is able in the most delicate manner to floor the progressives for their naivety. To live fully both intellectually and personally, he postulates, is neither possible nor desirable. To love and to work are mutually exclusive, he says, for 'whenever we adjust children to themselves and to

each other we remove from them the springs of intellectual and artistic creativity', p. 178.

This challenge was unresolved.

The conclusions that can be drawn from the considerable impact that occurred at the colloquy are perhaps twofold, one explicit and the other implicit.

Douglas Pidgeon, in his informative paper, makes explicit the possible regime of a comprehensive school, in terms of respect for the individual person, by bringing sixth form work lower down the school, and greater informality and spontaneity both in and out of class which were customary features of the progressives. Associated with advances in understanding of the structure of the subjects of the curriculum, which the latter have neglected, adolescents of the next generation may find that their education has once more become a game, a coherent successor to their play in the Infants, 'an unending dialogue between youth and age', p. 138.

Implicit respect for persons needs to be made conscious on a world scale: otherwise, as James Henderson who said little at the colloquy but has expounded in many writings, man will be doomed through his ineffectuality. The persuasive discipline of the progressive schools, based on creative acts of reparation instead of the punishment of aggression and destruction, would seem to have demonstrated among children a means for the resolution of conflicts which could be carried over into grown-up political and economic life.

\*For example

Lauwerys, J. A. (Ed) **Content of Education** 1945 a critique of the Norwood Report.

Child, H. A. T. (Ed) **The Independent Progressive School**, 1962.

Boyd, W. & Rawson, W. **Story of the New Education Fellowship**, 1965.

Stewart, W. A. C. **Educational Innovators** (vol II 1881-1967), 1968.

and the works of A. S. Neill and W. B. Curry.



## *Musings of a Remedial Teacher - 2*

Hurrah for Helen Corkery! I enjoyed enormously her article in the January issue. But why is this kind of statement still having to be made as though the relationship between emotional problems and academic disability were something only recently discovered. And why are teachers so convinced that helping children with emotional problems is the exclusive province of the psychiatrically trained.

In 1942 — a quarter of a century ago — Schonell stated categorically 'Backwardness in reading is very closely related to emotional attitudes.' In 1939 — thirty-one years ago. Miss M. E. Hill, as she was then, finds two main causes for retardation in children of infant school age:- 'dullness and maladjusted personality.' Cyril Burt was forcibly making the point in the twenties!

Whether the disturbance is the cause or the effect of the reading problem is a more difficult question. Finding the answer is not made easier by the apparent determination of the various schools of thought to attribute single factor causes to reading disability. Thus one group sees reading trouble in terms of organic factors (dyslexia; minimal brain-damage; perceptual handicap; crossed lateralism etc.) another sees it in terms of failure to establish correct patterns of response to stimuli; another again in terms of fear of insight related to early viewing of the primal scene — and so on.

When I was studying these things, a fellow student asked the very psycho-analytically oriented lecturer why she made it so complicated. The lecturer replied gently 'I am not God! This is what I find.' Children are complicated and our sometimes heroic attempts to simplify them tend only to result in failure to understand.

One thing is clear. We know, now, a good deal about the different factors in reading disability. We need to know a great deal more. And we shall not be likely to learn it while our various students are chasing themselves down single-factor blind alleys.

In some cases the line of approach is fairly obvious. I had a boy, age 10, I.Q. 130, middle-class, good home, reasonable school. He

had a reading age of about 7, on the Schonell R 1. He had had a good deal of special coaching which had got nowhere.

When I first saw him I learned that his mother had divorced his father when he was five. This must have been a period of considerable confusion for him, and at this period, he would have been learning his first simple words. I found from the test that he could read more difficult words, but constantly mistook the short conjunctions and pronouns — thus reducing what he read to gibberish.

An analyst would have seen these particular errors as significant — in the same sense that Duncan's were in Miss Corkery's article. But one does not need to be an analyst to know that, for a child, a period of confusion often extends beyond its immediate area across the whole spectrum of the child's being. Nor does one have to be an analyst to make it possible for the child to discuss this problem in realistic terms. There is no inherent need here to interpret the fantasies.

In fact, over a few months, the boy was able to discuss the confusion with me — and behold, his reading improved dramatically. We did virtually no formal reading at all!

The point here is that the task of relief in this situation did not necessarily require psychiatric training. It did require a sympathetic teacher who avoided training methods and was able first to gain the boy's confidence, and secondly to let him talk while making only simple, practical, non-judgemental comments.

In contrast I have, at the moment, a 16 year old coloured girl, I.Q. 90, who came to this country at 7, with no father, and a severely rejecting mother. A year ago she made a suicide attempt which brought about final rejection by mother, and her reception into care. She had, not surprisingly, been a behaviour problem throughout her school life and had well developed anti-authority attitudes. There could be no doubt that she was very disturbed.

She had asked for special help with her reading and I therefore concentrated on the instructional aspect, finding — again with little



surprise, that she had virtually no knowledge of phonics and had been struggling helplessly along with a large but unreliable 'look and say' vocabulary.

Attempts to win her confidence by talking with her would have been completely unrewarding — she could only converse by question and monosyllabic answer. And one had to make allowance for the anxiety caused in many immigrant children by the sympathetic male adult — they are not familiar with this phenomenon, and it produces anxiety rather than re-assurance.

Alicia worked hard at her phonics for half a term, though she remained severely depressed, and her behaviour continued bolshie. She made dramatic progress — reading age advanced from 8 to  $10\frac{1}{2}$  years on the Neale Test (4). She found she could read the Daily Mirror for fun and the Guardian for difficult words. She began to talk about her life in the Children's Home, her problems with her boy friend, and her relationship with her mother and her two older sisters. When doing this her accent thickened and became much more West Indian than her usual speech. Alicia's relationship with her boy friend was highly ambivalent. On the one hand he represented a source of security and gave her some feeling of value in herself. On the other, she felt that he was too intellectual for her and also, I think, felt herself to be too young to meet his not unnatural sexual demands. Our discussion of these problems was preceded by a request on her part for specific sex education — but as we talked it became very clear that she was in no need of biological information, and, as so often happens, she wanted to tell me rather than have me tell her!

Following this, she became able to talk about her bitter anger towards both her house mother, and her house-mistress at school. The transference elements in this anger were very evident, and she herself was able to see that at least some of her rage would have been more appropriately directed towards her mother than to these two worthy, but rather self-consciously, mother figures.

After one memorable row with her house-mistress who stormed into tell me the story,

Alicia gave me her own account. During the course of this, she very entertainingly revealed how she had deliberately avoided giving the house-mistress the essential information which would have cleared Alicia of the minor school offence of which she had been accused. In this rather subtle way she had successfully convinced her housemistress of her guilt, while preserving to herself the satisfaction of knowing that she was innocent. Again, she was able to look at this, and to realise how she had invited the apparant injustice of the housemistress.

Following these two groups of conversations, Alicia's behaviour in school improved dramatically. Parallel with this improvement, there came a consistent development in her vocabulary. and — hardly surprisingly — a steady improvement in her reading. From being slow, but painstakingly accurate, it now became fluent.

During the Christmas holidays her relationship with her boyfriend came to an end, and she expressed to me her belief that she was too young yet for this kind of involvement. At the beginning of the new term, she was made a prefect — and it was stated categorically that this was on merit and not 'for the good of her soul.' At the same time, she began to bring me True Romance magazines as reading material — always selecting the more purple passages. She began to talk of her feeling about her colour and made one or two rather pointed comments about mixed marriages. Once again, the underlying elements in this were clear and pretty obviously seductive elements they were. Again, however, I allowed them to pass without interpretation, but also without reaction, and this phase died away very quickly.

My work with Alicia came to an end when we obtained a part-time post in a local home for very young children for her.

The change in Alicia has been dramatic. She has learned to read. From being a surly, occasionally violent, desperately depressed adolescent she has become a cheerful controlled sensible girl moving into womanhood.

Even now, after six months of intensive work



with Alicia, it would be difficult to disentangle proportionally the various aspects of her reading difficulties. Emotionally, the separations first from her mother as a baby, and then from her aunt at the age of 7 when she rejoined her mother, have played a very large part. Her relationships with her two older sisters, one of whom is a good reader and the other not, must have come into it too. One is tempted to speculate about the possible effects of the absence of a father figure until I came into the picture. However, Alicia came to England at the age of 7 when in the middle of learning to read. As with so many immigrant children, her first reaction to this country was shock at how cold it is (she arrived in winter.) In our sessions, whenever we moved to some less familiar work, Alicia moved to the radiator!

Linguistically, Alicia spent her first couple of years in Trinidad and then moved to one of the smaller island groups. The West Indian accents, though they tend to sound similar to us, vary quite considerably in intonation and stress among themselves. When Alicia came to England, she added a further dimension to this difficulty and, from the difference in her speech when talking 'school' English, and when discussing more personal things, she had obviously — and probably wisely — treated 'received pronunciation' as a separate language to be used only on formal occasions. This formal language was very limited. For example, she used the word 'like' to cover the whole spectrum of positive emotions from sexual desire to mild friendship. Thus words absorbed into her vocabulary through reading, were added only to the formal language, and had little or no emotional meaning. On top of all this, she had the usual difficulties that West Indian children have with English speech — a tendency, for example, to make little differentiation between vowel sounds, which makes the analysis and synthesis of English phonetics very difficult for them.

From the purely reading point of view, Alicia had learned some kind of reading in her small island; had had a further injection, as it were, of 'look and say' word recognition on arrival here; and had thus built up a word recognition vocabulary of some four to five hundred words. She was a non-reader in any real sense, but this

large vocabulary enabled her successfully to conceal the degree of her handicap. She also regularly attempted to make each new word fit that one in her vocabulary whose shape was nearest to the new one. Prolonged training in sounding of nonsense syllables were necessary before she began to look at each word as a new subject for analysis and synthesis.

The reader will see from the last two or three paragraphs how complex the interaction of the various factors were in producing both Alicia's emotional difficulties, and at first causing and then supporting her reading difficulty. Because of the distinction between 'formal' and 'real' speech in her mind, it is unlikely that psychotherapy (except perhaps from a West Indian) would have been able to reach her. Thus, in retrospect, (and thanks to the insight of the psychologist who first referred her to our service) the attack on the reading problem was the indicated treatment. At the same time, and for the same reasons, such an attack made only on the reading problem without understanding of the immediate emotional problems, and without some grasp of the underlying dynamics, would have been very unlikely to do more than provide her with a temporarily increased ability to deal with the 'formal' language.

I have dealt with Alicia's case in such detail because I learned a great deal from her. She shows most of the features which present English teachers of immigrant children with such overwhelming problems, especially when they are called upon to teach them in large numbers rather than individually. Professor Bernstein has shown how unaware many teachers are of the difficulties of communication across the class barriers in this country, difficulties of which they tend to be unaware at first, and later to deny because of the anxiety they create. Whatever our purpose, whether it be to teach reading, more advanced subjects, or simply social behaviour in our culture, it seems unlikely that we shall be very successful as long as little more than five per cent of what we say is perceptually received by the children we are speaking to.

A great deal of the remedial teaching of reading, where it happens at all, is done by well meaning



and kind people, but people without even remotely adequate training to tackle the kind of problems they are likely to meet. In many cases they are rather elderly teachers, who, are able to do some part-time work and thus 'help out' in schools. If they are naturally insightful they will perceive many of the kind of problems I have outlined, and treat them without being aware they are doing so. At the same time, however, both they in some cases, and the less insightful in many more, may well be doing more harm than good.

I remember talking to one dear lady in late middle age who had actually done a one term course in dealing with handicapped children. She had been asked privately to help a 'dyslexic' girl of 16. After working with the girl for 18 months, she had got nowhere. After some discussion of this child, she asked me in a tone of some surprise 'Do you think she might have been disturbed.' One would have thought it to be almost self-evident that any girl of good intelligence who had reached the age of 16 without being able to read, living in our culture, was bound to have been disturbed by this fact even if disturbance had played no part in the original difficulty.

One becomes very anxious at the looseness of the word 'dyslexia', but perhaps our Editor will allow me to come back to that in another article.

What is clear, to me, and I believe to most serious co-workers now, is that the sources of reading difficulty must be sought in the social background, the language patterns of the home, the emotional state of the child, its cultural background, perceptual ability — both organic and neurological — (many children who have minor eye trouble slip through the rather loose net of school medical vision tests.) The child's individual educational background has to be taken into account, and as far as possible related to the speed of the child's own development. While I have some reservations about our ability to test for reading readiness, I am certain that the attempt to force reading on many children before they are ready produces a severe and natural bias against it. Reading is a complex artificial skill which, it seems certain, will present difficulties to a respectable proportion of our children however skilful their infant teachers,

and however literary their backgrounds. Provision for helping this large proportion is as necessary — perhaps much more necessary — than the accepted provision of extra staff to provide small groups for 'A' level work. But the provision must be of people adequately trained to deal specifically with the whole child, and to see the reading problem as only one aspect of its general difficulties. The other aspects tend so easily to get lost in the discussions over method, and to be avoided because of teachers fears of being unable to cope. I shall come back to this, too, in a further article and to suggest then some books which may help to alleviate these particular anxieties.

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The author of this series is a visiting remedial teacher working in secondary modern schools for one of our larger local authorities. Since any more definite identification would result in breach of confidence to staff and pupils alike, he prefers to remain anonymous.

## *Guidance for every Child*

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The goals of American education, as they are generally stated, stress the importance of assisting each child to develop according to his unique design. Sound educational programs are generally believed to be developmental, starting with the child where he is and helping him to fulfil himself. The purposes of elementary education focus on intellectual, personal, and social development. There is an increasing recognition that development must occur in all of these areas if the child is to get maximum benefit from his school experience. While intellectual development is usually carefully planned for, educators are increasingly becoming aware that social and self development affects academic progress and require more than incidental attention.



This points to the paramount importance of our topic 'Guidance for Every Child.' For many years elementary school pupil personnel services have been conceived of in a narrow fashion. In some communities they have focused on diagnostic testing. In other districts pupil personnel services have been synonymous with direct contact with a few children and their parents. Whether the emphasis has been on psychological or social services we must recognize that it has been a far cry from guidance for every child.

The type of program that I would advocate sees itself as occurring within the general framework of elementary education in a democracy. It recognizes that if the long range goals and objectives of educational programs are ever to be achieved, they must be founded on a solid developmental guidance program. It is impossible to conceive of the adequate achievement of these objectives for all children, without the development of a planned, organized, elementary school program.

Thus, it becomes clear that we are not only talking about a program for the exceptional child, the deviate, the behaviour problem, or the child who is difficult-to-teach. These children are only a part of the total guidance program of the teacher. This philosophy maintains that all children need guidance although they require it in different quantities and at different times. It does not leave guidance to become an incidental activity; instead, it stresses that it is an activity which is scheduled, planned for, and evaluated.

A close look at the current American educational scene convinces one that elementary school guidance is increasingly a crucial issue in distinguishing between quality educational programs and programs which are falling short of the long-range goals of the school. This program is concerned with every child and dealing with the normal developmental problems which are presented to the classroom teacher.

A review of various professional meetings, books, journal articles and materials from the U.S. Office of Education provides some idea of the increasing emphasis on elementary school

guidance. The federal legislation which granted NDEA funds for guidance programs from kindergarten through grades 14 has placed a clear-cut emphasis upon the need for elementary school guidance. Anyone who understands the nature of human development can see that a guidance program at the college or high school level, not based upon a sound elementary program, cannot achieve its purposes.

The need for guidance, though, is also demonstrated by a large and continually emerging amount of research about human behavior. The research related to self-concept and academic achievement points clearly to the importance of the role of self-concept in achievement.<sup>1</sup>

This work shows clearly that there is a significant relationship between the child's academic achievement and his concept of self as a functioning student. Longitudinal studies which are now being reported also tend to indicate that underachievement is a product of some of the earliest years in school. Kagan and Moss in their book **Birth to Maturity**<sup>2</sup> indicate rather clearly the significance of the first four years of school. Bloom's research also gives an indication of the importance of this period when he indicates the importance of the early school years in a summary of his research which states 'The absolute scale of vocabulary development and the longitudinal studies of educational achievement indicate that approximately 50% of general achievement at grade 12 (age 18) has been reached by the end of grade 3 (age 9).'<sup>3</sup>

There are a number of research studies which point clearly to the interrelationship between personality factors and educational achievement.<sup>4</sup> The elementary school teacher needs to understand well the personality and style of life of each child in order to help him achieve in a maximal fashion. It is apparent that certain psychological needs of children in our culture indicate the necessity of guidance services. These needs include: the need to mature in self-understanding, the need to mature in the ability to choose wisely, the need to mature in the selection of life values and the development of ideals.



At present the elementary school teacher meets with pupils in smaller numbers for more extended periods of the day, than high school teachers. This provides the teacher with a greater opportunity to know, understand, accept, and guide the individual learner. It is apparent that if guidance services in the educational setting are to be successful, there is a need for earlier involvement of children in meaningful experiences which tend to enhance their ability to adapt, choose, and to be responsible for their choices. There is an ever growing awareness that many of the attitudes and traits which we observe in the secondary school and college have their early antecedents in the elementary school.

### **Philosophy of Elementary School Guidance**

The philosophy of elementary school guidance is based on the assumption that every human being is of value and has a right to optimum development. It recognizes that every human being is different from all others and possesses a unique set of goals, percepts, liabilities, and assets. Each individual seeks significance in his own manner.

This philosophy holds that the democratic process is the most effective for promotion of individual growth. It believes that there must be planned services in the school in order to help the child get the maximum benefit from the educational process. It conceives of a democratic pupil personnel service as being one that provides services for all. The normal child does not become handicapped or deprived of services because he lacks some sort of exceptionality. This service is developmental in nature, dealing with normal developmental problems and is part of the educational setting because it facilitates the learning of all pupils. It is not a therapeutic service set apart from the general goals of the educational process. It becomes concerned with the early identification of not only liabilities and limitations, but particularly of assets, skills, and needs. It believes strongly that specialists are there to provide services for all, and that their appearance must mean more services to all children, not less service or services for a specific few.

### **Principles of Human Development**

The teacher must return to her role as a

specialist in understanding the child, his developmental processes and the most effective ways to assist learning. The most effectual teacher is one who recognizes that the teaching function and the guidance function must be combined if the goals of educating the whole child are to be accomplished. The elementary school guidance process is unique because it deals with a unique organism — the child. It should be kept in mind that the child is in a process of becoming and emerging. We need to understand him in terms of this developmental setting and his total life space. The major purpose of guidance is to assist the child to understand and accept himself and others so that he might function more adequately in terms of the possibilities which the educational process opens up to him.

The teacher needs to understand the developmental tasks which the child is faced with as he proceeds through the elementary school. These developmental tasks all have implications for the nature of an elementary school program as they concern the building of wholesome attitudes toward self, learning to get along with agemates, the acquiring of an appropriate sex role, the development of fundamental skills, the development of a scale of values, and the development of responsible attitudes toward social groups.

Certain developmental principles are especially helpful in assisting the teacher function more effectively with children. The teacher must come to focus on the pattern of behaviour and avoid being confused by details which are only contradictory unless they are seen in relationship to the pattern. It is my contention that the teacher must become acquainted with certain fundamental postulates related to the understanding of personality. The teacher must be competent in both understanding and encouraging the individual child. To do this, the teacher needs a specific theory about human development. I would like to suggest some postulates or assumptions that are helpful in assisting the child's development.

1) Human personality is best understood in its unity. The teacher must focus on the pattern and the total style of life.



2) Behaviour is goal-directed and purposive. Each psychological movement has a goal and our behaviour is directed by the dominant motives. We need to understand the uniqueness of these goals whether conscious or unconscious. The goal actually becomes the final cause.

3) Motivation is best understood as we comprehend how the child strives for significance, how he searches to find his place.

4) Behavior and misbehavior makes sense to the child. He must be comprehended in terms of his phenomenological field. We are more interested in laws that apply to individuals than laws which apply in general about a certain age or stage.

5) All behavior has social meaning and must be seen in terms of its social context and the interaction that it brings from the peers or the teacher.

### **Principles Underlying Elementary School Guidance**

The type of guidance in the elementary school that we are discussing is closely related to effective instruction and is based on certain fundamental principles:

1' Guidance is for all children, not merely deviates or exceptional children. It assumes that every child can be benefited by planned guidance services.

2. Guidance is concerned with the growth of the whole child. It focuses not only on intellectual and academic achievement, but is concerned with social and emotional development. It visualizes a wide realm of needs that the child has in his lifespaces.

3. Guidance is developmental in nature. It is more than remedial or preventive. This suggests that the guidance program focuses on the normal developmental problems which all children are confronted with in their process of growth.

4. Developmental guidance is directed at helping the child know, understand, and accept self. The child becomes a participant in self-study, not only the object of child study by professionals.

5. Guidance provides the individual with an assessment of self, the opportunity to plan and choose, and to be responsible for the consequences of his choice. This suggests that the child is made aware of pupil personnel data which helps him understand his capacities. It provides him with certain kinds of opportunities to plan for the future and to make decisions about his educational development; but that it also leaves him with the responsibility of profiting from the consequences of his choice.

6. Guidance may be incidental, but it functions best when it is based upon a well organized, developmental program which is continuous. While we acknowledge that there are times when guidance will occur without particular plan or structure, in general, we would insist that guidance primarily needs to be based upon an organized program that takes into account the variety of needs.

7. Guidance takes into consideration the needs and developmental tasks, while still focusing on individual purposes and goals. While guidance is aware of common needs and developmental tasks of all students, it is particularly concerned with the purposes, goals, tasks and needs of the individual child.

8. The guidance program is provided for all through the teacher in the school setting but it is also facilitated by an educationally oriented counselor. While many teachers will continue to be responsible for self-contained classrooms, this does not imply that the teacher necessarily possesses the skills necessary to manage the guidance process with all the children.

9. Guidance focuses on strengths and assets of the individual. It is more concerned with providing success experiences, finding what is right about Johnny, than placing an emphasis on a mistake-centered what is wrong with Johnny?

10. Guidance that is developmental focuses on the encouragement process. It strives to build self-confidence, to change the self-image so that the child is able to function within the academic setting.



11. The guidance program is most effectively activated when it is a cooperative enterprise between the teacher, guidance counselor, administration, parents, and community resources.

### **Purposes and Objectives of Elementary School Guidance**

The central purpose of elementary school guidance is to facilitate learning in the child, modify pupil, teacher, and parent attitudes. It should make possible the mutual alignment of pupil and teacher purposes. The purpose of elementary school guidance is in direct alignment with the objectives of elementary education.

The broad objectives of the program include:

- 1) assisting teachers to meet the needs of all students in intellectual, personal, and social areas;
- 2) promoting understanding of the individual and encouraging adaptation of the program to specific needs, purposes, and interests;
- 3) promoting the early identification of both individual strengths and talents as well as individual liabilities or deviations;
- 4) making the teacher aware and sensitive to the child's personal needs, goals, and purposes, thereby enabling the teacher to utilize principles of educational psychology, child development, learning theory, and guidance in the classroom;
- 5) to stimulate the study and use of guidance techniques by the teacher and total staff, thereby increasing the utilization of pupil personnel data and encouraging the individualization of the total educational experience.

What are the goals of the program as they affect the individual child?

## *Reform in the Sixth?*

### **A MANIFESTO OF THE BRISTOL SIXTH FORM PROGRESSIVE ALLIANCE**

#### **Introduction**

The 'Sixth Form Progressive Alliance' is a recently formed body composed of sixth form students and teachers from various Bristol Schools. Its aims are to examine the situation in sixth forms of Bristol. We (its members) are all genuinely interested in progressive reform in education and feel that there is much wrong with the situation as it stands.

It is the aim of this manifesto to examine the education of, and running of sixth forms, to discuss how the system may be improved and to put forward constructive suggestions towards this end. It is perhaps too easy to generalise about the situation; this is a trap we hope to avoid, for the conditions in each of the individual schools differ widely. However, one may generalise far more easily about the attitudes towards sixth forms: It is difficult and perhaps libellous to pinpoint misguided attitudes, but we feel that such attitudes exist and that we are obliged to comment on them.

When you have read this manifesto we do not wish you to be left with the idea that we are striving to create a sixth form elite. The sixth form is a convenient point in the stages of education because a break is imposed there; the sixth form is also a convenient terminology. We do not necessarily believe that change has to come at this point, and in the case of some matters discussed within it does not of necessity follow that what we advocate comes with age and maturity. However, this is a manifesto about sixth forms, and as yet we have not considered education in secondary schools as a whole.

Change works downwards from the top and the sixth form is, if only by virtue of age, the top in secondary schools. When secondary schools as a whole come to be considered, as we hope to do in the near future, some revision may be required, but this in comparison will be trifles and should in no way impede reform in the sixth.

We have attempted throughout this manifesto



to provide constructive alternatives for those things which we consider to be inadequate or wrong in the present system. What we say is not necessarily new: it is the opinions of a group of sixth formers on their education and school environment.

### General

Before we discuss sixth form reform in any great detail we feel it might be beneficial to consider the purpose and significance of the sixth form.

There is no easy answer to the problem of what the sixth form is for, since there are many different schools catering for various academic groupings. There are, however, certain facts applicable to all schools.

It is legally compulsory for parents to send their children up until the age of fifteen. Over this age there is no such compulsion for a child to attend, but it is not clear in the Education Act whether a child of whatever ability has a **right** to education beyond this age, if he and his parents wish it. In practice, the decision whether or not a child continues education into the sixth form, rests almost entirely with the headmaster of the school. He decides who shall enter the sixth form and what courses shall be provided. It is thus possible for a sixth to be open to anyone who wishes to continue, or to be a highly selected privileged group. It can offer a wide range of courses for all levels of ability, not necessarily culminating in examinations or it alternatively can be a highly academic sausage-machine for those going on to further education after school.

It is our opinion that having abolished selection at 11 plus and accepted the comprehensive principle, there should not still be a selection at 15 plus. The intake into a sixth form should be as widely ranged as the intake into the first form of a comprehensive secondary school.

If it is wrong to make a child a failure at the age of eleven, it surely is as wrong to make a child feel unworthy of further education at the age of fifteen. At fifteen few people know enough about the society in which they live to map out their future, and what their contributions to society shall be. For some children, who are not going on to further education after school,

the sixth form could be the only opportunity they will have for discussion and the exchange of ideas among themselves about their society. Academic achievement, such as 'A' levels, university entrance, an extra 'O' level or C.S.E. subject is at present important but should not outweigh so heavily other topics such as social studies, economics, politics, citizenship or human relationships.

Surely in sixth form education the accent should be more on a wider knowledge of society, the society into which the sixth former will soon be entering. For instance, how many sixth formers in their last year in school know enough about the mortgage system, insurance companies, human relationships, and such matters? Before leaving school each student should be given the opportunity to take courses involving such subjects so that he will obtain a broader knowledge of the way his society is run.

We realise that it is no easy task for sixth form teachers, but believe that there are many who would welcome it. It is surely not too early to realise radically what a sixth form is for.

When dealing with the topic of sixth form education it is important to realise that virtually all sixth formers are above the minimum school leaving age and that all have either attained or soon will attain the age of legal majority, (which it must be remembered, will soon be eighteen). The sixth form is therefore an element of what is commonly termed 'higher education' and this must be the precept which governs the attitude towards sixth form students. When a student enters the sixth form he feels he is advancing, both in terms of the manner, though not the object, of his education, and in terms of the greater amount of personal responsibility he is given. This is what he feels. But does the situation match his feelings? The answer in the first case tends to be 'yes' — whether or not the new manner of his education is good or bad will be discussed later. The answer in the second case is 'no'.

The individual is still considered a 'schoolboy': he will usually wear the same uniform as before and be subject to the same rules. Is this to be the manner of 'higher education'? As far as his academic work is concerned he may have a



greater degree of freedom as to when he can do it, and he is left far more to his own resources as to how he conducts his work, and all this is excellent — but does it fully constitute greater responsibility? It may encourage greater conscientiousness, but one can find very little in most sixth forms to encourage a greater degree of altruism and greater responsibility in the actions of individuals. As one matures one becomes more altruistic, but this is hardly encouraged or inspired by life at school.

This will serve only as an introduction; the problems and questions it poses will be dealt with in detail later.

### Education

Sixth form education revolves for the most part around one thing: success in external examination. It is not our present aim to discuss the whole question of examinations, although some mention is necessary. The meaning of the word 'education' is a topic for hot discussion. We believe that education means learning, not exclusively about two or three subjects, but about life. This may sound grandiose but it seems to express best what we mean. We wish to see a more broadly based education. At present society demands examination results and so does the student, but only because he needs them to continue further education or to receive a larger wage packet. What the student really wants is an education in which he will discover what happens in the world so that he will be able to face life outside the artificial environment of school. School education makes little effort to encourage interests in subjects outside the standard line of curricula. The effort it does is usually restricted to a few general or social study periods and the occasional lecture or film. General study periods tend to be too preplanned with little room left for spontaneity and do not really count for much.

Does school really give any **positive** encouragement to discuss fundamental social issues? Digression in 'A' level classes tends to be discouraged and this is fair enough, but only if ample opportunity to discuss them at other times is given. Scientists and mathematicians tend to suffer more for this deficiency than do modernists, but both faculties suffer in the same defect.

A school has the choice between providing what the student wants (education) and what society demands (examination success). The emphasis at the moment leans far too heavily on the latter. School has to be governed by society's demands up to a point but a far greater effort should be made to arrive at a compromise between these two choices. Society wants people to leave school with a broad education, the one we desire, but it asks for it in the wrong way. Society demands examination results in their present form, which it believes, successfully grades school-leavers. But these examinations are insufficient to assess general knowledge for they concentrate in the main on small specialised academic subjects and leave much to be desired to the field of general and broad education.

By definition the driving force of one's personal actions comes from **within**: any external force is coercion, and coercion should not be a motivation for study. The problem of motivation for work is a big one. We shall try below to set out arguments and reasons which must be primarily considered with regard to motivation for work: we have no intention of stating what the motivation for the individual should be: we shall, try to assess the present situation with regard to reasons for study and show why we believe they are misguided due to the state of the education and examination system. We recommend that at the beginning of the sixth form course the motivation for work be fully discussed so that each individual may express why he thinks he will or will not work: this should give direction for the individual as to why he works and will allow him to assimilate various viewpoints.

At the moment the chief motive given for work is final examinations; this being so there is an inadequacy in the system as it now stands. It seems that education is something undergone for future benefits, without due consideration being given to any benefits which might be gained during the course of study. The reasons for work, we believe, should include a sense of satisfaction and enjoyment while doing the work; the sense of satisfaction should not just come after passing an exam when the individual may look back at two year's work and say it was worth it; he should be able to say he enjoyed it. Enjoyment is a very important motive for doing something; one will



persevere at something from which one derives satisfaction and this is a very powerful argument for allowing a greater degree of freedom in study.

An inherent interest in the work is vital and coupled with the factors of satisfaction and enjoyment, and although interest will naturally vary from one individual to another, it again provides another important argument in favour of freedom of choice in study.

There are other aspects of study. One may study for a specific career, and one would presumably enjoy this. The whole learning process, involving technique and adaptation is embodied in study. The principle here should in our opinion be that one learns for oneself how to learn with the possibility of external guidance if one is obviously going astray. A degree of inherent intellectual self-discipline is involved with work. Through free expression one can develop for oneself one's own attitudes which would develop this freedom.

It may be argued that if more time were given to subjects outside the 'A' level curriculum the results would be lower. However, we feel that much time is wasted in class at present. Learning is a two-way process: it is not a member of staff dictating notes and theories; the student should rather learn through discussion, forming his own opinions. More should be left to the individual than the 'teacher'; the student should participate more in his education than at present when he is often only a sleeping partner in the process.

Universities are based on higher academic standards, and when their entrants are chosen, they base their choice to a fairly great extent on 'A' levels, which are an inadequate and limited viewpoint. 'A' levels are a concentrated period of severe examination and all the time an individual is in the sixth form he sees his 'A' level marks, if he is studying for exams as the ultimate goal, and he realises that what he can write in the exam and what he can manage to remember will probably decide his future. The main reason, as stated before, that one is given for working is to get one's 'A' levels. If one feels off colour on the day of an exam one's 'ability' may be totally misrepresented. The word 'ability' in this context raises many doubts: can it be

said that 'ability' is being able to write fluently or to learn facts or formulae efficiently? 'A' levels in art subjects do give some little scope for individual thought, although most answers to questions can be divined through a text-book. There are many reasons why an individual may be unable to give of his best on a particular day, the most obvious of these being illness and pre-examination stress.

To determine an individual's future solely over a short concentrated period is totally unsatisfactory. University interviews, (which perhaps are out of the scope of this manifesto), are another example of such an artificial situation in a concentrated period. Staff criticise examination; students criticise examination; why then does it remain?

Having taken a critical line we must now counter with a constructive line. The principle we stand on is this: it is much better to be examined in one's work rather than work for one's exams. There is a very large distinction between these two concepts.

We see being examined on one's work as involving a far greater degree of individual freedom in what one studies. Examination may suit some people more than others, but at the same time something along the lines of total freedom of study and free thesis will be better suited to other individuals. We believe that an option should be given either to study for an examination or to do entirely individual work in the sixth form. In the case of examination the syllabuses should be broad and also a piece of individual work should be submitted in the arts and science subjects. With mathematics and language translation, however, it is difficult to see how the present system could be fundamentally altered; we do recommend that the time limit be removed on the examinations of these subjects, for we do not believe that speed is an integral part of ability. In the case of total freedom of study, we envisage a system where the individual could choose any subject to study in depth and could then submit his work for assessment. Presumably an individual would submit several of these during a two-year course. Class time for those who opt for freedom of study could then be used for broader discussion on the wider aspects of a particular subject so that the corollary of his freedom would not be intense specialisation.



For those who took this latter option, the rigid barriers which exist between individual subjects could then be broken down and each student would be able to study subjects which can interest him and educate him.

The fundamental idea behind the whole concept of freedom of study is that individual thought, consideration, freedom and responsibility are all encouraged. The study of French Literature does not mean being able to know six or seven books in vast detail from cover to cover or being able to comment on small passages; it means being allowed to read any literature one wishes to read and then commenting on it with the resources and freedom to do so: it does not mean being able to write essays by memory in a short concentrated period of time. The freedom of study we have advocated serves a dual purpose: firstly, it will provide a better source of information for institutions of further education and secondly, it will give people a far more worthwhile education in school.

All the arguments above arrive at the same conclusion: a greater freedom of study should be allowed in schools. While freedom of study may not suit many, examination does not suit many also; and option between the two should be given, and examinations should be more broadly based. One should be allowed to work at something that is worthwhile to oneself, by which we mean personally satisfying, both in the present and in the future. As education stands today we find that we are involved in a system of coercive virtual blackmail, a system which must be radically changed to allow freedom of choice, expression and study.

Although the above is not a concise definition of our policy, it should give a clear expression of our train of thought; we hope to study it in greater detail at a later date; a great deal of research needs to be done.

### **Rules and Administration**

In a system where rules, many of which are notoriously unnecessary, are imposed, the individual may well feel these rules hinder his general development and even if he does not realise it he will quite possibly show his disapproval by breaking them; this results in

infantilization. Similarly this applies to rules which restrict personal freedom. The individual asserting his individuality is not to be condemned unless by doing so he is infringing what might be called the code of social behaviour.

It has been said above that many rules are unnecessary; an unnecessary rule must now be defined. The only rules necessary to ensure the well-being of a community are those which are made to ensure its smooth-running and those directed against anti-social behaviour. All other rules are superfluous. Examples of this type of rule are those which define dress and appearance, forbid smoking during school hours and enforce attendance at a daily religious function and one period of religious instruction per week.

The individual should be able to see a logical reason behind the rules under which he lives. Considering that attitudes govern rules, can it honestly be said that the present system is the correct way to treat an element of 'higher education'? Does infringing these rules impair one's progress?

Since this kind of rule exists in most schools we feel obliged to consider its source, or the attitudes which foster it, for they are much the same thing. The basis of the existing difficulties is the generation gap, and the enforcement of one set of rules and ideals on one generation by another, without regard to the actual validity of such ideals. The remedy would seem to be respect, on equal footing, of each generation for the other, the logical and rational discussion and ratification of any relevant administration (i.e. school rules), for the good of all.

We want to be allowed to act as individuals, and the fear of a headmaster for the reputation of his school is deplorable, for his fears are ill-founded and his idea of the 'good' school image is probably erroneous. By defining individual appearance one is suppressing the personality. The establishment bases the reputation of the school on the 'acceptable' look which is based on something unacceptable to the sixth former. This is a ridiculous situation which cannot be allowed to continue.



In banning smoking in school, it is argued that the school is acting for the good of health, and so it may appear to be doing. However, the arguments against smoking are well publicized, and the individual who smokes obviously does so at his own risk. The law states that the minimum age for smoking is sixteen and if smoking were allowed in the sixth form this would be no contravention of the law. School is a microcosm of society and therefore the habits which are legally accepted by the society in which the school stands should be perfectly acceptable within the school environment. If a school does not permit smoking over the age of sixteen it is moralising over and above the law of the land. This surely cannot be the way to run a sixth form.

The problem of smoking has additional complications. If smoking were to be permitted anywhere in the school, younger members of the school might well be influenced and themselves adopt the habit. This is obviously undesirable. However, if smoking were permitted in a sixth form common room or a sixth form block the younger members would not be influenced.

There is also the difficulty of the dividing line which would need to be imposed between those officially allowed to smoke and those not. The legal dividing line is sixteen, but it is possible for sixth formers to be under sixteen, and for fifth formers to be over sixteen, obviously causing difficulties. This is a matter for the individual school to decide, but our opinion is that the sixth form should be allowed to smoke.

The 1944 Education Act states that the school must commence with a collective act of worship and that every school must provide a course in religious education on the basis of an agreed syllabus devised by the Central Joint Education Committee. The agreed syllabus may be adapted to meet the needs of a particular school. The general aim of such education, the Act says, is 'to give every child a chance to understand what the Christian faith is and what the Christian way of life in Christ involves, so that if he ultimately accepts or rejects it he will at least know what it is that he is accepting or rejecting'. The parents of an individual may exempt him from religious education which is the only subject which must, by law, be provided on the school timetable.

The above paragraph is a statement of fact. We are not opposed to religious education but we are opposed to the idea of religious indoctrination and compulsory religious instruction. The individual should have the right to choose whether or not religious instruction should form part of his education and we find that the present provision for opting out of the system (parental request) is inadequate.

What we have said about both smoking and instruction is not in itself a concrete expression of policy. What our policies ultimately aim at is individual responsibility in behaviour and choice.

Physical education is not compulsory by law. By the age of fifteen or sixteen one is perfectly capable of deciding whether or not one wants to participate in any organised form of physical education. The choice therefore should be left to the pupil.

The school is liable only for damages due to accidents occurring in school if there is proof that the accident was caused by negligence on the part of the school or teacher or by action which does not conform to 'general and approved practice'.

Teachers have a duty to supervise all children in school but obviously it is neither possible nor desirable that this supervision should be continuous.

If a child has an accident on his way to or from school, there is no liability on the part of either of the teacher or of the authority. If a child is sent out on an errand then the teacher concerned is personally liable in the event of an accident, as he is acting outside the scope of his employment.

As the above states, a school is only responsible in the case of a mishap if negligence on the part of the school is proved. Schools which do not permit students to leave the premises during school time often argue that this is because they are responsible for the safety of the pupils. However, allowing an individual out of school is not a matter of negligence or a matter contrary to 'general and approved practice'. The school therefore cannot be held responsible.

Schools often seem to assume that if left to his



own devices the individual will act his worst. This attitude is mistaken in several ways; it cannot possibly foster the atmosphere necessary to the well-being of society. To expect the worst of any group is, to say the least, unfair.

A note in reference to boarding schools is not out of place here. We believe that boarding schools claim a quasi-parental responsibility for their pupils but to prevent pupils from leaving school premises would be to inculcate an artificially restricted atmosphere detrimental to the pupils' well-being.

One of the problems encountered in running a sixth form is that of punishment and general discipline. At present, in most schools, there is a situation where for certain so-called 'crimes' there is a standard, or fairly standard, punishment. The individual is left largely to the mercy of his headmaster. He feels that the onus of discipline falls on the establishment rather than on himself. From this follows a situation where the individual leaves the responsibility for his actions almost entirely to the school.

In his academic work it is easy for the student to restrict his work, and reading relevant to his work, to what his teacher requires of him. He knows that failure to produce set work will result in pressure being brought to bear on him. This in effect often means he will do his set work and very little else.

As far as general behaviour is concerned, by infringing a petty school rule (e.g. one concerning uniform), the sixth former is not making a conscious effort to undermine school discipline, but rather demonstrating the pettiness of the rule.

It is obvious that rules concerning anti-social behaviour are desirable but the sixth former is not basically an irresponsible person and does not need the threat hanging over him to make him behave. We must, however, consider the individual who breaks a major school rule. Outwardly this may seem a wilful act of disrespect, but it is more likely to be an expression of frustration resulting from the often intolerable pressure of the academic treadmill.

In summary, we feel it is undesirable to punish

if this results in the individual losing respect for school, and interest in work.

The subject of rules has been dealt with in fair detail. The question now arises as to how rules should be made. We believe that the fundamental principle for making rules is best described as democratic participation. At present most sixth forms are governed by the headmaster. Some have sixth form councils, the resolutions of which are subject to staff approval. Others have no council of any sort and are run solely by the head teacher in consultation with his staff. Both these modes of government, we believe, are misguided.

The sixth form, as an element of higher education should have a far greater and more positive say in the manner in which it is run. The head has not got the time to mix fully with the sixth or to hold informal discussions with them. He or she will understand the administrative difficulties of running the sixth form and the school, but not necessarily the sixth formers. Similarly, the sixth form staff, although they are in far greater contact with the sixth, quite probably will not be able to put across these arguments to higher authorities. The answer, it might appear, is to have the sixth form running themselves completely with no external interference.

This, however, we do not entirely believe. There are obviously many problems in trying to run a school particularly at the administrative level, for which sixth formers are neither in a position to be legally responsible for nor in a position to cope with. What is more, as staff also have to inhabit the school, their views must come into the making of decisions about running the sixth form. As we see it, the true answer must be a compromise between the headmaster's absolute power and the absolute power of the sixth form.

Just how this compromise may be reached depends on the situation in each individual school. In a smallish sixth form this may well be possible to take part directly in making decisions; in a larger sixth form an elected council would be required. Again, staff representation is the business of each school. We feel that their



appreciation of administrative problems, when decisions directly involve administration in the rest of the school, must carry great weight. In matters having no bearing on the rest of the school, the sixth form should be left to work out its own administrative system.

Such a council should not need to comply with the headmaster's veto; most of its business would concern only the sixth form, and where administrative clashes occur the problem would obviously have to be dealt with very conscientiously and thoroughly.

It is not the purpose of this manifesto to lay down dogmatically good or bad rules. We wish to see a situation, as already stated, comprising a few rules designed for the smooth-running of the sixth form, against anti-social behaviour and not restricting individual freedom when it does not clash with the other two maxims. We want to see the sixth form administering, rather than being administered: an active rather than a passive role. We desire a situation in which the individual is responsible for his actions, and the community for its rules.

Obviously the changes we envisage cannot be implemented without minor disruptions. The explanation for this is twofold: firstly the new-found freedom may be accompanied by unusual behaviour; secondly, the administrative system will need to be revised.

However, one will soon become accustomed to the new-found freedom, and one will learn by one's excesses. It will soon become apparent that the only way for the new system to succeed is for there to be a growth of rationality which will in turn cultivate individual responsibility: the end justifies the interim disruption.

If sixth formers are invited to participate in the administration of the school, that is through monitor or prefect systems, they are acting as quasi-teachers, with power. The power of the staff is being replaced by the power of the sixth forms, but the sixth forms are being asked to impose rules made by the staff. The sixth form is being fitted into a power **structure** towards which it will feel alien.

We believe that the sixth form should not be asked to exercise power in a way which it finds offensive. In asking the sixth former to enforce rules created by the staff and headmaster, and often alien to his own ideals, one is creating a harmful division of loyalties in the sixth former, a situation detrimental to any existing sixth form morale. Duty stems from order; the question here is, what is to be the nature of that order?

The prefect system was introduced in the last century, designed to give responsibility to the elder members of a school. But what sort of responsibility is that which is governed not by those who are supposed to becoming responsible, but by the external force of a different generation? One finds responsibility through involvement, which entails both acting and deciding how to act.

Administration in the rest of the school is out of the province of this manifesto and we therefore do not go into it in any depth. However, if the present structure remains, with the upper part 'ruling' the rest of the school, an idea which we dislike, we believe that the sixth form should not be given the role of an active police force, but rather as the second house in a bi- or tri-cameral legislature.

It may well be difficult to have a sixth form, the mode of government of which, is different from that of the rest of the school. To run a system in the manner we advocate may require a fair degree of sixth form separation from the rest of the school. The sixth form does not usually mix with the rest of the school on a friendship basis and therefore this separation will not be greater than that which already exists. The sixth form is a new stage in education, and therefore is by its own nature to a certain extent independent. However, since the sixth form is only one part of the school it cannot be autonomous, and the situation demands a degree of compromise. We feel that if there is a sixth form common room the junior members could be allowed to enter by invitation and so could members of staff. This integration should also be found at such events as assembly and lunch.

Sixth form common rooms have been mentioned.



We feel that there is great value in such rooms set aside for leisure purposes. By the time one reaches the sixth form, if not before, one has usually lost all interest in running round in the playground and such activities. If there is no common room one has nothing to do but stand around in a classroom or wander out of school. A classroom is usually rather a bare place and conducive to nothing whereas an area set aside for leisure is far more satisfactory. In many schools this kind of room exists, and few sixth formers would deny that it was of great value.

Absolute separation is not our policy. We believe that the sixth form should have an environment suiting its style of education. In the statute books, the age of sixteen is a turning point in several fields. Although some may be aged sixteen before entering the sixth form, the division is made more practical by the new form of education. We do not see ourselves as an aristocratic elite in the schools, but the laws approximate and the schools define the division. The result of this is bound to be an element of independence for the sixth form, and although this does not necessarily demand a common room or a council, these go hand in hand with it. The sixth form is a two or possibly three year preparation course for life outside school, either at university or college or in a job, and we feel that a common room would help to produce in the sixth form a character more suited to this change.

It would be fair to say that most sixth formers like the idea of being educated in a sixth form college. It removes them from the degrading process of being governed by much the same principles as those applicable to the lower school. The society a sixth form college would provide would cater far more for the desires and needs of the sixth form as a distinct body.

However, we do not think sixth form colleges are the best solution to the problem. The tendency would generally be to remove the better teachers away from the schools so that education of those in the lower part of the school would suffer. This consideration takes precedence over the desire of the sixth former to change his environment. Nor, as we have said before, do we consider that this absolute and total separation from the rest of the school to be a good thing.

Having made this point, several qualifications have to be made. If in one institution it is impossible to treat 18 year olds and 11 year olds in a very different manner, then separate colleges are probably the most satisfactory answer. This can be achieved by the inauguration of a geographically separate sixth form, but if this cannot be arranged it does not mean that it is impossible for the two different systems to function alongside one another.

Maintenance grants for children of low income families to enable them to continue their education after the minimum school leaving age were introduced in 1957. There seems, however, to be no evidence that any real, positive and sympathetic effort is being made to ensure that information about maintenance grants reaches the right people at the right time; that is, the parents of children about to start higher education. The value of these grants was initially very small and has by no means kept pace either with wages or with the increase in the cost of living. Unless there is a serious reappraisal of the situation these meagre grants will remain nothing more than a conscience-salve to the local education authorities, and will keep alive the very real problem which continues to exist.

Freedom of association and publication should be permitted in schools. Presumably the reasons that freedom of publication is not allowed are two fold: firstly due to the fear of libel, and secondly due to concern for the image of the school. Libel, however, we would categorise under anti-social behaviour, and could therefore be dealt with; the school image is something which should be genuine and not falsified by rigid censorship. Preventing freedom of association and the right to hold meetings seems without point. We regard both of these freedoms as essential, for they constitute free speech.

### Conclusion

The above sections all provide constructive suggestions as to how a sixth form should be educated and run. The situation is at present a deplorable one which is governed by conservative ideas towards education. It cannot be overstressed that it is the attitudes towards sixth forms which are largely at fault and which



lie at the root of the inadequacies of the present situation.

Perhaps the biggest and most important topic is that concerning academic emphasis: it may be argued very strongly that if much of this emphasis were removed and the academic rat-race superseded by a broadly based education the cultivation of individual responsibility would be a direct corollary. But this would not be so if the sixth form institutions continue to be governed as they are today.

We feel that we should emphasise that our ideas are not the product of selfish desire: they are what we feel ought to exist in sixth forms, which are not academic sausage-machines but places for the development of the individual.

### **Synopsis**

Due to the length of this manifesto, we have inserted the following synopsis for reference. We are reluctant to give a synopsis of our points for it simplifies to too great extent what we have to say.

The sixth form should not just stand as a continuation of the academic sausage-machine and should not be made into an academic elite which is selected from the pre-sixth form year on the grounds of academic excellence or 'suitability'. The sixth form should cater for all who wish to continue with permanent education and should lay less emphasis on academic subjects. The sixth forms should be a place where self determination, self-knowledge and individual responsibility are all encouraged.

Education, we believe, means learning about life and not just two or three specialised subjects. The student wants 'education' and a society demands 'exam results', and school places too great an emphasis on the latter. More time should be given to social studies and main courses should try to incorporate matters of relevance to that subject and other subjects. The examination system is an unsatisfactory way of assessing ability in most subjects and stands in our eyes as a system of coercive virtual-blackmail. There should be a far greater degree of freedom of choice and study in education and an option should be given to study either for exams or to study freely

and submit pieces of individual work. Through education one should learn to think.

The only rules which we regard as necessary for the sixth form community are those which ensure its smooth-running and those directed against anti-social behaviour; there should be a clear logical reason behind all rules. Sixth formers should not be punished; the general attitude of the community should suffice to counter any individual actions. We wish to see sixth forms run on a system of democratic participation. We do not believe that the sixth form should stand entirely removed from the rest of the school, but we do believe that different environments must be provided for the different age-groups of a school to prevent the infantilisation of individuals which is often apparent in many schools.

For any enquiries, comments, criticisms and further information, please contact:  
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### **APPENDIX**

#### **The Crowther Report**

It is now ten years since the publication of the Crowther Report '15-18' and the fact that its warnings of the need for rethinking have been largely ignored only serves to reflect the gross incompetence of our educational system. The Report stressed that the sixth form population was increasing at a far greater rate than the number of university places and that since this imbalance was unlikely to be rectified the sixth form should not only be a preparation for university studies but also an attempt to provide courses which in themselves would provide a valuable final stage in education. The largest projection given by the Crowther Report was still an underestimation of the actual rate at which the sixth form has expanded, yet the emphasis in sixth form education is still largely on 'A' levels and university entrance.

While endorsing the twin principles of specialisation and study-in-depth the Report had several complaints as to how these were put into practice in sixth form curricula. The Report stated quite categorically that the over-emphasis on 'A' levels encouraged the universities' use of numerical marks as a basis



for selection, which had an adverse effect on the education given. Elsewhere in the Report the dangers introduced as a result of importance given to external exams by schools and universities were pointed out; they encourage a situation where students work to pass an exam, which is educationally bad, rather than be examined on their work.

The Report also suggested that the greater amount of independent work done at sixth form level implied a considerable amount of responsibility being placed on the shoulders of the sixth form and added that in a good sixth form the relationship between teacher and pupil becomes much freer and the sixth former is given plenty of opportunity to show his social responsibility thought to be very much part of later adolescence. The Report also stated that the attitude of the school to the pupil should change as he or she aged, and that by the sixth form level any elements of paternalism should have been dropped. One of the major complaints of today's sixth former concerns the refusal of authority to allow him true adult responsibility; this too was recognised by the Crowther Report: 'for them (16-18 year olds), the custom of being treated as an adult in the convention of speech and administration may be the best way of eliciting generally mature behaviour in place of the rebelliousness which so easily springs up in resentment at any fancied affront to their still insecure sense of adult dignity.'

The schools seemed to have moved little to meet the recommendations of the Crowther Report, but have tended rather to ignore the problems brought about by the sixth form explosion and as a result are incapable of dealing with the crisis now taking place in many sixth forms.

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#### **Our next issue July/August number will contain**

The Nature of Formal Design Education  
by Norman Potter

A Proposal for a New College  
by Graham Carey

Education in Malaysia  
by P. Navaratnarajah

Guidance Services in Malaysia  
by Krishna Iyer

and many other interesting contributions

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## *International Lecture Discussion Series*

**Education for the 1970's – Social Change and Social Conscience Sponsored by the Australian Council of the World Education Fellowship**

Are you likely to visit Australia in July or August 1969?

### **PURPOSES OF THE INTERNATIONAL LECTURE – DISCUSSION SERIES**

The World Education Fellowship is an international organization with Headquarters in England and Sections in thirty countries. It embraces parents, teachers, lecturers, educational administrators and research-workers and others interested in advancing the cause of education throughout the world.

Many of the original objectives for which members of the Fellowship have worked throughout the fifty years of its existence, such as creative learning, social responsibility, relevance in the curriculum, examinations reform, recreation in modern life, are now among the acknowledged goals of most societies on earth. We have around us a world which is transforming itself before our eyes and where educational advance is to be widely observed. **But** within society we find also a widespread failure to understand the implications of participating in an evolving world society. We also find much boredom, destructiveness, cynicism, pointless conflict, and other evidence of crippling frustration and inadequacy. The pressures of transition make a change in the kind of education provided imperative in many places.

This 1969 International Lecture-Discussion Series headed by leading overseas educationists Professor Lucile Lindberg, Dr James Hemming and Dr Pedro Orata seeks to bring before senior educators, teachers, parents and citizens some educational ideas and practices which are deemed both appropriate and urgently necessary to meet the challenge of the 1970's.

The spirit in which the lecture-discussions will be



offered is well expressed in this paragraph from a commentary by Dr Hemming on one of his lecture-titles. CULTURE, CHAOS AND HUMAN RESPONSIBILITY.

‘As I see it, we are living at a time when the future **changed** society is incipient in the present; that is, the seeds of culture and the seeds of chaos both exist everywhere: in homes, schools, institutions. Our task is to be clear about what culture we are aiming for, and to accelerate its emergence; otherwise the alternative — chaos — will overtake societies and the world. Responsibility is at the heart of this battle for the future, since the new, ‘alternative’ society depends on replacing extended passivity and autocracy by a surgent, creative, personal responsibility. The implications for education are, obviously, profound.’

The July-August lecture series, it is hoped will stimulate thinking and action in the Australian community on the problems of change, and education and thus contribute to the personal growth and satisfaction of individuals and to the welfare of the nation.

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### **ITINERARY OF THE LECTURE SERIES THROUGHOUT AUSTRALIA**

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#### **SOUTH AUSTRALIA**

28th July to 1st August.

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3rd August to 6th August.

#### **VICTORIA**

7th August to 11th August.

#### **A.C.T. CANBERRA**

11th August to 12th August.

#### **NEW SOUTH WALES**

Wollongong: 13th August

Sydney: 14th, 15th, 16th August.

Armidale: 18th August

Newcastle: 20th August.

#### **QUEENSLAND**

25th to 27th August.

## *The Necessity of Chaos — an experimental approach to creative evening class art*

**David Jones**, Horwich College of Further Education

I have been involved in the teaching of Art to adults in evening classes for just over two years now. This is not a long time, I know, but long enough for it to have become increasingly apparent that I, and many other teachers with whom I have discussed the subject, know very little about what we are doing. We are spurred on by an intuitive belief that it is somehow ‘good to do art’. But, as far as I can tell, no-one has bothered to sort out the particular problems of these classes. We have intruded on a traditional institution where the *raison d’être* of the institution has been either long forgotten or never expounded. In an attempt to clear away some of the fog I began to search, not only for new answers but also for the questions. In the hope that it might be of value to other teachers, I offer an account of my progress.

Firstly, let me give a little background information for the benefit of those who are not involved in these classes.

Generally the classes meet once a week for two and a half hours. Conditions vary from authority to authority, but in my case the education committee will allow a class to meet if a minimum of twelve students enrol. The class has to close if the average weekly attendance falls below ten. Students provide their own materials, but the college provides easels, drawing boards, modelling stands, etc. Classes can be organized by an evening institute and may be held in secondary or primary schools or they can be arranged as part of the non-vocational work of a college of further education, as in my case.

The necessity of maintaining a minimum number of attending students makes some teachers wary of disregarding a traditional approach and attempting to re-define their aims, especially if there has been a low enrolment for the class. This is despite the fact that it is obvious, as in



many other fields of education, that a new approach could be no less effective than the established one. Pressures are such, however, that, often, any move to change the status quo is frowned upon. One must remember that students come of their own free will and could just as easily not come of their own free will.

But why do students enrol in the first place? Asking this question will elicit as many replies as there are students, but usually they attend in the belief that they can be taught how to paint pictures in the same way that they can be taught how to make a model aeroplane. As far as the students are concerned, the emphasis is placed on the end product rather than on the creative process. It is my belief that this very narrow conception of 'Art' is symptomatic not only of the problems in our evening classes, but also of a society which values people and objects on an equal basis. Surely the justification for the spending of public money on these classes is their unique potential for shifting the values of our society from objects to people and to some extent redressing the balance of a technological era.

The last bit was for the politicians. Now for the teachers. Why should we need to alter the beliefs of our students so that they will care more for the making than the made? The answer lies in the very nature of art itself. Let us establish, first of all, that literature, drama, music and the visual arts all stem from the same human activity, which I call the creative process.\*

An essential part of this process, a part which is so difficult to accept by students who normally live a reasonably ordered life, is the necessity of chaos. I quote from 'Rosegarden and Labyrinth' by S. M. Robertson:-

'The artist knows this chaos which must be undergone if things are to re-arrange themselves organically according to some pattern which echoes another Order. He also knows the destruction (of a white canvas, of a trim block of wood, of a bar of precious metal) which must

\*I do not want to justify this claim here. I suggest that anyone who disagrees should consult the books mentioned at the end of this article, where scholars, more qualified than I am, come to the same conclusion.

be accepted if he is to create something new'.

This chaos, this destruction which is necessary if something new is to be created, has formed the basis of myths and legends for centuries. Anton Ehrenzweig in 'The Hidden Order of Art' has shown that the creative process is embodied in the mythological theme of the dying and regenerating god. I will refer to this idea later in this article. In our evening classes, fear of chaos and destruction manifests itself in many different ways. How many teachers know the student who, when faced with a large white canvas, squeezes miniscule amounts of paint onto his palette? And the other one who tries to make a head look right by changing the size of the nostrils because he cannot accept the chaos necessary to change the whole head. It is often more difficult to change something which is half completed than it is to start on the destruction of a white canvas, yet change is an essential part of the creative process. It is so easy to fall in love with a small part of a painting, only to find that it has to be sacrificed for the good of the whole. So how do we persuade our students to perform this sacrifice?

Many psychologists, since and including Jung, have illustrated that in creative work we project something of ourselves, something from the unconscious. Creativity is akin to dream formation in this sense. As in dreams, this projection from the inner self appears in symbolic form. The image will have a particular relevance to the artist and to society as an archetypal symbol. We are now faced with two questions. How do we persuade our students to plumb the depths of their unconscious and, having plumbed them, how do we persuade them to accept what they have created as being in any way significant? It takes a lot of guts to lay your soul bare in public.

In looking for an answer to these questions, I came to the conclusion that my classes would only be worth-while if each student were involved in developing a personal theme. I could not impose a theme on the class. I had to find a way for each student to discover his or her personal theme.

I began the classes by putting the problem to the



students. This served to inform them that 'Art' was not as simple as they at first thought. We discussed the creative process, symbols, and the unconscious, along with technical matters such as the mixing of colours and how to prime a canvas. In my experience I have found that students are convinced that the way to understanding what Art is about is through the mastery of a technique. By introducing technique, in a minor way, into this opening discussion, it enabled the class to keep one foot firmly on their ground whilst allowing the other to hover somewhere over mine. We decided that creative involvement demanded the acceptance of the conscious and unconscious on equal terms. There would be times when we would have to paint intuitively from the unconscious and not allow the conscious to interfere. I warned them of the danger of spending time trying to 'think out' their paintings. Eventually we began to work. I put a record on the record player and invited the class to doodle. This allayed any fears that they would be asked to do something of which they were not capable. I hoped that the music would involve their conscious and prevent them from thinking about what they were doodling, thus allowing the unconscious to find expression. After a while I turned off the music and asked the students to write about their doodles.

I decided on this approach after reading 'On Not Being Able to Paint' by Marion Milner. The author of this book wrote about all her paintings and by doing so realized their significance both to herself and to humanity and thus arrived at an understanding of the nature of Art. (I still despair to think that we need to put ideas into the form of words before we can understand them — what price visual communication!)

From writing about their doodles the class was able to decide upon themes which they would then take into paintings. It was necessary to point out the danger of simply illustrating the story. These paintings had to stand up as works of art in their own right.

To explain the subsequent stages of development I am going to refer to the work of one student. Let us call her Mrs X. She is married with two children, a boy and a girl. The girl is now married. The boy is about 18 or 19. Mrs X is

in her early fifties. She is always claiming, in a light-hearted sort of way, that 'this is all beyond me'. She takes her work seriously and says that she enjoys it.

Mrs X's doodles were reminiscent of knights in armour, helmets, jousting, etc. — at least this is what she wrote about them. Her first painting showed two knights standing by what appeared to be a river, but she said it was the sea. In the distance stood a fortified town.

For the next lesson I decided to chase up the themes which had emerged and try to see if I could find them in literature or drama. Most of the themes were recognizable archetypal symbols and I managed to find books and plays which carried the same theme. I referred to myths, legends, plays and poems from different ages and from different countries. But the two knights by the stream puzzled me. The only source I could think of was Tennyson's 'Morte d'Arthur'. And here, in the story of Balin and Balan, I found a perfect description of the scene which Mrs X had painted. She had never read the poem and was quite unaware that this image had been used before. I showed her the poem and she was quite thrilled to realize that her painting might have a similar theme to Tennyson's famous poem. She accepted that the description in the poem fitted her picture. In the poem, the knights are by a stream rather than the sea, but she said that her painting could show a stream. Having found a precedent for this theme, it was now necessary to go further and ascertain the significance of the image. Mrs X went on painting more pictures and developing her theme. As the study went on the stream became less like a stream and even more like the sea. It did not matter that the poem described a stream. Mrs X stuck to her conviction that it should be the sea.

It was at about this point that I found the next clue. I was reading 'The White Goddess' by Robert Graves, when I came across a reference to Malory's 'Morte d'Arthur'. Graves maintains that in this poem Balin and Balan, who killed each other by mistake, are in effect Beli and Bran, ancient Gods. According to the author, some references suggest that Beli is a Sea-god and that he gave his name to Billingsgate.



But he also says:-

'The ultimate origin of the God, Beli, is uncertain, but if we identify the British Belin or Beli with Belus . . . . then we can further identify him with Bel, the Babylonian Earth-god, one of a male trinity . . . . (who succeeded) Belili, the Sumerian White Goddess, Ishtar's predecessor, who was a goddess of trees as well as a Moon-goddess, Love-goddess and Underworld-goddess'.

Graves states that Bran is the God of resurrection.

Now this all may seem very obscure. At least we can now see the relevance of the sea in Mrs X's painting. And if we look at the other gods and goddesses which have appeared we find that in the Jungian sense they are all archetypal symbols and all relevant to Mrs X and her painting.

We have the god of resurrection, rebirth, birth of order out of chaos; the god of the underworld, the unconscious, the depths of the psyche to which we must descend in order to find something new; the Moon-Goddess, female deity, (mainly because of the monthly cycle), ruler of the tides which also relate to the Sea-god, god of the unconscious; god of the sea, the great creative force on the earth, the giver of life, the earth's womb, that from which all things come; and the Goddess of trees, of growth, annual regeneration. All these are symbols which are particularly relevant to the creative process.

I am no psychologist and to go further would require a degree of learning which I have not attained, but I remain convinced that through painting and through the development of a personal theme a student can command a greater awareness of him or herself and a greater awareness of the nature of Art. By externalizing these themes in the form of images the artist can come to terms with their symbolic content and integrate them into the personality.

M-L Von Franz in 'Man and His Symbols' says:-  
'The only adventure that is still worth-while for modern man lies in the inner realm of the

unconscious psyche' . . . 'in the midst of ordinary outer life, one is suddenly caught up in an exciting inner adventure, and because it is unique for each individual it cannot be copied or stolen'.

Creative work is one way of participating in this adventure, which has always been an essential part of art. It is man's way of arriving at a deeper understanding of the self. Our students, through their work can participate in Jung's individuation process and achieve that integrated personality which is so essential to a full and meaningful life. This is especially important for middle-aged students. Their work fills the gap left by their grown-up children. It prepares them for retirement and old-age. It helps them to come to terms with themselves.

Surely, therefore, we should approach art not as a way of making pretty pictures (though pretty they may be) but as a continual enquiry into the depths of the human psyche.

That students should enrol for these evening classes seems to denote a wish, though perhaps rationalized in a different way, to become involved in the creative process. Our greatest enemy and our greatest ally in these classes is the conditioned intellect. Where this has not developed, as in the case of children, we can expect spontaneous and intuitive creative work. In this case the doing is important whilst the created image goes unrecognized by the child — as indeed it should. With the adult student, the conditioned intellect constantly interferes with intuitive creative activity but is necessary for the analytical aspect of creative development. We need to find a balance between intellect and spontaneity.

Anton Ehrenzweig in 'The Hidden Order of Art' says:-

'Art teaching shares the fate of 'modern art'. Intellect and spontaneity have been kept apart for too long'.

But he also offers the warning that we must not become obsessed by the inner self for the understanding of this is often achieved through a study of outer reality.



'Instead of straining too hard to discover his inner self the student should objectively study the outside world. Because objective factors are alien to the inner self they are better able to act as extraneous 'accidents' and so cut across preconceived and defensive clichés. In this way they will be able to tap hidden parts of the personality which have become alienated from the conscious personality'.

I do not quote this passage to contradict deliberately what has gone before but to show that there are many ways of tapping these hidden parts of the personality. It is up to each individual teacher to decide which way is most appropriate for his group of students. In the above quotation Ehrenzweig was referring to full-time students in colleges of art. This same approach may work with evening-class students but as far as I know, it is, as yet, untried.

Later in the same book the author states:-  
'According to my theory of creativity, an initial state of fragmentation and the not-inconsiderable (paranoid-schizoid) anxieties attendant on it must be tolerated'.

He is referring to reaction to the chaos of the creative process. Is it any wonder that students who believe that they are embarking on a recreational (an interesting word) art course leave when they encounter these paranoid-schizoid anxieties, especially if they have not been prepared for them. This is why evening classes have been the realm of dabblers and Sunday painters for so long. It seems to me that we must prepare our students for these anxieties and nurse them through them. A student who is aware that he has to face despair, anxiety and depression before he can create something worth-while is far more likely to work through this period and come out on the other side with something that is, at last, a work of art. The road is indeed rough, but the rewards are great.

Let us as artists and teachers disperse some of the mystery which surrounds our discipline. Let us at least try to put into words our aims and our beliefs. Adult students are capable of understanding and by participating in the creative act they will understand more. Of course, there are difficulties; of differing I.Q's., of differing

ages and of differing social backgrounds. But let us not submit to them. If each student is involved in the development of a personal theme he will retain his interest and advance his creative ability. Isn't this what art education is about?

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The Hidden Order of Art; Anton Ehrenzweig  
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## BOOK REVIEWS

**Twentieth Century Themes:**  
**General Editor: James L. Henderson**  
**Poverty and Affluence, an introduction to the International Relations of Rich and Poor Economies**  
Sarah Child,  
Hamish Hamilton, 1968. Pp. 208. 35s.

No praise seems too high, in the reviewer's opinion, for Sarah Child's achievement in presenting material for the study of the world's economic disorders. In the first chapters there is a brief but adequate account of the resources, production, consumption, international trade and capital movements of economies distinguished in three groups; those of developed, underdeveloped and communist countries. Part II is historical: it describes and discusses the growth and industrialisation of the nations, treated similarly in the three groups. The third and last part defines certain outstanding world problems. There is concern particularly with the relationships between richer and poorer nations. 'The major international economic problem', it is said, is 'how to help the underdeveloped countries to reach that stage in economic development at which growth can become a self-sustaining process'.

If it is reasonable to distinguish between a book which provides material for **economic** judgment and one which meets the need of the **educator**, or of the citizen who asks, 'What can I, in my humble situation, do to improve matters?' then it seems that the grading of **Poverty and Affluence** will be higher in the first category than in the second. The student of economics will be shown that the emerging nations are frustrated, in the attempt to achieve self-sustaining growth, by such handicaps as low prices for their surplus, limitation of capital and other resources, inadequate outlets for export and, in the international monetary sphere, a persistent lack of liquidity, restricting their power to import. He will be informed of types of international policy which impede, and others which may promote, improvement in each sphere. The educator, concerned among other things with attitudes and personal springs of action, may however fail to gather from this otherwise excellent survey the large extent to which these international difficulties are aggravated by man's social and personal economic behaviour, in particular, by his comprehensive propensity to overspend. There is a persistent tendency among Governments and citizens to attempt to spend and consume at a greater rate than they, in combination, produce. This is apparently now an almost world-wide phenomenon. It contrasts in important ways with that which prevailed in the



# English New Education Fellowship

President: Lionel Elvin

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## CONFERENCE

at Lodge Hill Residential Centre, Pulborough, Sussex,  
from Friday August 22nd to Thursday August 28th

### Towards the Schools of the Seventies

Co-ordinated WORKING PARTIES will deal with the following topics, selected  
as growing points in educational practice.

- (1) Clarification of the Role of School Counsellor.
  - (2) Planning the School's Environment, internal and external.
  - (3) The New Middle School: its Organisation and Curriculum.
  - (4) The Educational Validity of Student Protest.
- 

The Council of the ENEF invites teachers in Schools and in institutions for Further and Higher Education along with members of the educational advisory, psychological, guidance, welfare, and social services to join one of the four interdisciplinary Working Parties which are co-ordinated in the general Conference.

The plenary sessions are intended to relate the relevant aspects of each field of enquiry to the others.

Having regard to the present phase of varied experiment and innovation, the general aim is to clarify and co-ordinate policy in selected and critical fields so as to work towards a coherent strategy of educational reform.

The Council of the ENEF considers that studies of the four main themes in its present on-going programme should be both interdisciplinary and interrelated.

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### Information

Guiding lines to the discussions will be sent beforehand to participants indicating sources, reading, and working papers.

The Chairman of the Conference is Raymond King, C.B.E., Vice-President of the ENEF, and Chairman of the Editorial Board of FORUM.

Lodge Hill Centre is not only magnificently sited in its own 30 acres of pine woods, with extensive views over the South Downs: the design of its new conference hall with six adjacent rooms is quite admirable, and the Lodge itself is spaciouly and comfortably laid out, with lounge, dining room, music room, and library.

The inclusive charge for the week's residential conference is £15. (£14 10s. to ENEF members).

Intending participants should apply to: The Hon. Secretary, ENEF, 2 Wilton Grove, New Malden, Surrey, stating their choice of special topic.



half-century before 1914, when Britain, pre-eminently, assisted the rise of one underdeveloped country after another into a position of self-sustaining growth. For the educator there would thus be special value in a sequel, extending the descriptions in this book to comprise a number of past and present success stories, and showing how manifestly the aid and overseas growth have depended on socio-economic attitudes among the donors or lenders, and how important a part has been played by education, seven days a week, in both the developed and developing countries. With her quite remarkable powers of summarising economic situations, theories and policies, Sarah Child could without question produce a further masterly contribution on such lines. The present book, exemplary for its intended purpose, would be indispensable as a basis for the investigation of profound causes.

J. R. Bellerby M.C., M.A.

### **'Looking forward to the Seventies'**

ed. Peter Bander. Colin Smythe. 1968. 333 pp. 20s.

The idea of this symposium by 26 contributors is twofold: first, to allow 'leading educationists. . . to express their personal ideas and suggestions, independently of any Commission', and secondly, to 'cover the whole range of education'. In contrast with the area studies of the series of C.A.C. Reports. As a result, it is hoped that the symposium will stimulate an enthusiastic forward-looking view of the exciting potentialities of education in the Seventies, and, on the strength of the educational eminence of the contributors, appeal to legislators, whatever their political persuasion.

It is implied that the 'Royal Commissions', meaning the series of Reports by the Central Advisory Council for Education, tend to mask the imaginative and constructive ideas of individuals in the common denominator of majority reports, and are liable to deliver the education of the young over to political controversy.

The trouble is that, although the 26 contributors spread themselves widely over the educational field, there is no governing conception or perspective to give their work impact. The volume therefore has not the same thrust as, for example, Kenneth Richmonds 'The Teaching Revolution' that I recently reviewed in these columns. Some of the individual contributions are excellent within their own chosen field, but the volume as a whole lacks cohesion.

Where educational policy is dealt with, the majority of contributors take us no further than the recommendations of the C.A.C. and similar Reports, indeed in several cases not so far, since the present ruling pessimism about educational provision seems to hamper the aspirations of the individual even more than it did those of the Advisory Councils.

However, Professor David Donnison puts the revolution in secondary education in its world perspective, traces its causes in fundamental changes in industrial urban societies, and finds England still at a fairly early stage in the revolution. He foresees a further widening of the base through comprehensive reorganisation, leading to a strengthening of the educated élite. The fundamental idea of the educability of all children needs to extend upwards from the primary schools, along with their methods, and the coming sixth form 'explosion' heralds a Comprehensive Sixth with a much broader educational basis.

One welcomes a most discerning and sensitive contribution by John Burrows, which takes up a matter upon which the ENEF evidence to the Plowden Committee laid such stress: the incident of transfer in the more gradual process of transition from primary to secondary education, and the idea of the early years of secondary as continuative to primary. He further relates the new imaginative approaches to the 'Newsom' pupil in the 4th and 5th years to the same source.

John Blackie on Primary Education speaks the language of the New Education, and reinforces what the ENEF evidence said about home and school partnership and the need for re-training of teachers during the whole of their working lives. This indeed is a leading theme of the symposium. Sir John Newsom sees in-service training as a major pre-occupation of the seventies, an emphasis repeated by Monica Wingate and Lord James of Rusholme. Sir Ronald Gould develops a most pertinent conception of the teacher in the seventies as a cooperative agent with the social services, the key man in the network of care. Several contributors stress the need for the study of social actuality in the colleges of education.

Mr E. Parkinson, dealing with adult-adolescent tensions in the community, further develops the idea of the teacher's role along the lines of a flexible interprofessional relationship with the wide range of 'welfare' services. What he says about the need for a closer relationship between school and further education from the age of 16 is most illuminating, as is his analysis of youth delinquency and the way in which society might more successfully tackle the problem. Like John Burrows and John Blackie, the able author of this chapter is an H.M.I. A fourth member of 'the reticent corps d'élite of Curzon Street', who for once abandon their anonymity, is Mr T. R. Young who writes on Religious Education in the maintained schools, proposing a new strategy, without which an extension of present tactics (new curricula, better-trained teachers better teaching aids), however valuable they are in themselves, will fail to recover the lost initiative. An ex-H.M.I., James Lumsden, writes on special education for the handicapped.

There are other interesting individual features: a short interview with Lord Robbins on a number of points arising from his Committee's Report: Kenneth Adams and Richmond Postage on Broadcasting: T. R. Henn on the Shape of English Teaching: Sir Robert Mayer on Music and Youth: and articles on Church of England, Catholic, and Jewish Schools.

A volume well worth reading, but lacking the coherence of an overall educational strategy that one might look for in 'a Blueprint for the Seventies.'

Raymond King.

## *Editorial Notes*

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New Zealand: A. Grey

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# *A Proposal for a New College*

**Graham Carey**, College of Education,  
Bingley, Yorkshire

As a lecturer at a college of education I am constantly aware, in spite of enthusiasm for what I do, that what should be the essential concern of the college is in fact neglected, or at best is a peripheral activity. It is not easy to define what in my mind this 'essential concern' is, but this article is an attempt to convey the conviction that a new kind of college is required with a radically different orientation to any which exists in this country.

I do not know of any institution which does not suffer from some degree of dehumanisation and our schools and colleges, to say the least, are not exempt from the pressures in our society which are the sum of a materialistic and basically destructive way of life. I do not offer a diagnosis of our colleges, this has been done too often before (for example, see 'Scrutiny', December 1932 for article entitled 'Do Our Training Colleges Bear Scrutiny?') This is a proposal; a proposal which will seem worth considering by those who have made their own diagnosis, who are aware of the strange contradictions between theory and practice in education.

The dehumanisation manifests itself most in the contradiction that exists between an educational philosophy which in general speaks of the unique needs of the person, and the educational organisation which subjects individuals to a process that from the beginning has been conceived in terms of groups of people.

There is no conflict here between the needs of the individual and those of 'society'. Society at this point in history — if no other — has never more urgently needed whole persons as against people narrowly schooled in a vocational skill. Are the following criteria, for example, merely utopian for an intending teacher?

- (i) a secure self, or one becoming so.
- (ii) some insight into the contemporary culture, probably through a subject.

(iii) the college course seen as near the beginning rather than the end of a growth process. In the present typical college system it is well known that the vocal intelligent student feels vulnerable, whereas the dull non-questioning student is virtually guaranteed a certificate. This is partly due to the appalling 'more teachers at any cost' philosophy which currently prevails, but also because the teaching profession, like the other professions, seems to operate a kind of protection racket which ensures that no effective criticism of the teaching takes place. Any criticism of bad teaching is 'unprofessional'.

The college I would like to work in could not in any way pre-determine the course of a student through college in the way that all colleges, to my knowledge, do at the present. All the college prospectuses are eloquent testimony to the way we have decided, before the student ever sets foot in the college, how he shall spend his three years. Even more absurdly, we say that all intending teachers shall study for the same amount of time and then uniformly be academically ready and emotionally fit for teaching.

The experimental college I have in mind will not see education as something imposed on the individual from without. Naturally, such a college implies a libertarian outlook opposed to the usual hierarchial system and the college constitution would need to allow the widest possible freedom for tutors to pursue their individual manner of working, allowing them to co-operate voluntarily only when the needs of students specifically demand it. I see academic superstructure existing to support second rate teaching and incidentally depressing good imaginative teaching. My own work is seldom enhanced by the existence of officially approved schemes of work, syllabuses and timetables, and I am sure there is another, better way of working with our future teachers which does not rely so heavily on these things.

We can learn from existing institutions; the experience of a college like Antioch in America might be valuable: they are currently pioneering 'a new way of organising learning, closer relations with teachers, no grades' — and students have for some time been involved in college policy making and the hiring and firing of staff. This college with a number of others has formed a



research co-operative, through which a great deal of experience is made available to sister colleges. The colleges are close enough in spirit mutually to benefit from this pooling of resources.

It is not every tutor who would see his teaching improve in a loosely organised college but there are people who are sufficiently able and confident to teach without recourse to such externalities as a highly structured, authoritarian and costly administration — basically such people would be willing to trade in all the paraphernalia in exchange for freedom and a roof over their heads. I know of very gifted and imaginative people, who exist outside of education because they would not accept the restrictions which we, in the profession, are almost unaware of.

So far I have evaded the issue of where, exactly, responsibility for the progress of a student's career would lie: no one more than the student himself, aided or directed by a discerning and sympathetic tutor, can be better placed for making decisions affecting his college course; if this were to be the case in the new college there could be little room for student dis-satisfaction as much of the responsibility would be his. At present I am powerless, as personal tutor, to meet student complaints which centre on the unsatisfactory use and fragmentation of time: there are few choices a student, with his personal tutor, can make. In general these concern what his main and subsidiary subjects should be, and even here I suspect more emphasis is placed on the subject and not whether any significant empathy exists between the student and his future subject tutor. What alternatives do exist rarely do more than rearrange a basically unsatisfactory, pre-ordained order of things.

If in the new college the student and his personal tutor want to be free to delineate the student's course without feeling the restrictions of an arbitrary profile of examination (the inclusion of English and even practical teaching can be seen as arbitrary) then we must create another educationally viable and humane method of examination: since the length of the student's course would not be arbitrarily fixed at three years, we can now see the final 'examination' much less as an attempt to see whether the student comes up to scratch according to some distant

university committee but rather as determining the length of his course. The end of the course would arrive when, as I have said above, the student feels academically ready and emotionally fit to teach: academically and emotionally not to be defined in any external or absolute sense, but finally arrived at, I suggest, by those who have been most intimately involved — the student and his tutors, and one or two external examiners. The student could opt to meet 'the examiners' at any term end.

Although in the present college set-up I see the most important task as one of securing a much greater amount of student time for main course work, I am not beguiled into thinking that if this prayer were answered overnight no significant problem would remain. Given all the time in world we know there is still the major issue of personality and emotional health. We can no longer make assumptions about the adequacy of mental health in the teaching profession: from principals and headmasters downwards we can observe sad inadequacies. Good teachers know that there is no great problem in teaching, except to persons who are restrained from learning by unresolved conflicts and anxieties deep within themselves.

However, it is pertinent to argue that the methods commonly used in our colleges seem designed actually to produce mental distress: having to simultaneously work on an inordinate number of pieces of work will at the worst confuse or at least produce superficial work. A systematised method may suit some, but rarely will it suit a whole group.

Although to mention at this point the words 'community' and 'personal relationships' is to oversimplify, it is really in these concepts that the new college emerges in my mind. These ideas never date, they just need working on. Another simplification I would stand by, supported by common sense and elementary psychology, is that we all, and students in particular, need more than anything else the close, informal, essentially objective supporting relationship with tutor or tutors, and a facilitating environment. This is not a new idea, but it seems to be one yet to be implemented: our colleges are certainly not organised as though this was any kind of priority,



yet there is nothing more central to education than our mutual considerations in community.

Buber has written in 'Between Man and Man'<sup>1</sup> 'His (the teacher's) business is to answer a concrete question, to answer what is right and wrong in a given situation. This, as I have said, can only happen in an atmosphere of confidence. Confidence, of course, is not won by the strenuous endeavour to win it, **but by direct and ingenuous participation in the life of the people one is dealing with . . . and by assuming the responsibility which arises from such participation.** It is not the educational intention but it is the meeting which is educationally fruitful. A soul suffering from the contradictions of the world of human society, and of its own physical existence, approaches me with a question. By trying to answer it to the best of my knowledge and conscience I help it to become a character that actively overcomes the contradictions'.

From the way most people speak of educational advancement today one would think that statistics were the fountainhead of reform: smaller classes, more teachers, more technologists, fewer delinquents, higher salaries, more comprehensives etc. etc. This writer is simple enough to believe that no real reform takes place without an increase in the quality of the teacher. In the aforementioned article from 'Scrutiny' L. C. Knights wrote, in the year that I was born: 'It is plain that the training college system raises cultural problems of the first importance. This is no less plain if we turn from the details of technical training to the kind of men and women which the training colleges produce — for it did not need a psychologist to assure us that the products of this system (unless they are unusually resistive) can be easily recognised as 'types'. Such 'scientific' classification is too obviously favoured by the system, a system the main object of which seems to be an arrested juvenility, an habituation to routine, and a meek acceptance of the status quo'. and:

' . . . the problem presented by the training colleges is only part of one still larger, the whole educational system . . . and cannot be considered apart from the general state of English culture at the present time . . . Behind the educational system stand the cinema, newspapers, book

societies and 'Big Business' — the whole machinery of 'Democracy' and standardization — so that the main charge against the training colleges is that they do nothing to check 'an increasing inattention', nothing to foster such interests as their students possess, nothing to encourage an adult sense of responsibility. Their students leave them perfectly fitted to their environment, perfectly unfitted for the work which they should do'. Much of this still applies.

Another contradiction which exists in most colleges is that while trying to put over progressive teaching methods like individual projects, integrated learning, etc., the very methods and attitude of the college are a denial of what the new methods stand for, and show a lack of faith. If we accept Dewey's dictum that 'the educational process has no end beyond itself, it is its own end' then the college's ethos will be the same as that which the certified teacher will naturally carry over into his teaching career. In re-affirming teaching as a spiritual activity we could take the next logical step and run the new college without spending large sums of money on materials and equipment. I would find the necessity of having to teach art without purchased materials and equipment a stimulus to the imagination and I do not really see why mathematics, movement, science, social science, English and music tutors need to spend large sums of money either, especially when the students might well find themselves teaching under a poorly financed authority, or even darkest Africa. In exchange for working with the inconvenience of few materials I would ask for the peace of working with students for uninterrupted days on end. It is important to me that time is the one irreducible element which has yet to be purveyed with imagination in the field of education. In this precious but ill-valued medium the student should also be liberated from narrow subject matter 'which contrives to exclude the one knowledge which Coleridge thought it every man's duty and interest to acquire, self knowledge, together with the one art by which it may be obtained, the art of reflection'.<sup>2</sup>

It is symptomatic that many, even 'progressive' educationists get pre-occupied with the necessity



for more money as a pre-requisite of radical reform; my point is that quality in education need not be directly proportional to the amount of cash poured into the institution.

The new college would not need too large a library such as more colleges seem to need. We do not want to perpetuate the 'creaming' of books by students for the obligatory essays. Students would need to spend their £30 annual book grant on essential books, borrow books through the county and other library systems, and from each other and tutors who could mutually gain from shared enthusiasms. Reference could be made to a relatively small non-lending library in the college which would contain strictly standard works, and to departmental reference books. A Xerox copier would easily and cheaply extract material from various sources for personal use, thus enabling students to put together their own special references. The large college library is an expression of institutionalism, which image the new college would try to avoid: a considerable saving would be made by purchasing relatively few books and employing less library staff. I hope those remarks will not be misconstrued as an attack on the value of the written word.

Without a hierarchial staffing system tutors would be of similar status, and because they could each determine their own working arrangements they need not have a departmental head over them. If the necessity were to arise they themselves could elect a senior for convenience sake only, and this would be a more reasonable and fitting arrangement for an educational set-up rather than the present one which is a perpetuation of commercial labour relations: your departmental head is essentially a kind of foreman.

The new college could be run without full time deputy principals, dean and departmental heads: another big financial saving would be made as such became available for teaching — and don't they, by definition, make the best tutors? — so why reduce them to the status of administrators? The dean's job could very well become vacant because all tutors would be intimately involved in the welfare of the students. A principal who sees himself as the top point of an educational pyramid would, in my view, best be

replaced by a chairman elected by the staff.

It is difficult to imagine how the initial staffing of the new college could be done; it is fairly certain that the present system of selection would not be satisfactory. The overall fitness for someone working in the new college would need to be high and there could be few assumptions on the part of anyone wanting to work there; a romantically utopian attitude might be as out of place as might any formal qualification. It has been suggested to this writer by Dr Harry Guntrip that a pilot project be started where, on a small scale, (and possibly without students), the intending staff try to establish a common outlook and agreement on the fundamentals of the future college.

Mutual aid and social intercourse would be stimulated by a physical college environment which from the start considers personal relationships as more important than classrooms. On a tightly planned campus where most college members live, tutors' wives and children would be brought into the life of the college; tutors and students would mingle for many kinds of formal and informal activity. Visiting lecturers would not be escorted off to the 'senior common room' after lectures but be considered the temporary property of students as well as tutors. Tutors seen by students in their domestic setting would appear human although more vulnerable and an honest, fearless and critical atmosphere might arise which should lead to a degree of co-operative responsibility for many aspects of college life. Values are best transmitted by what people are and this is not always the same as what they declaim. A students union organised on the usual power structure lines and performing the function of a trade union would most likely become superfluous. The image foremost in my mind is the African mud hut circle which facilitates social intercourse on the inside with unlimited privacy outside; only good can result when many paths cross thus in the centre of the college, allowing of no false separation between teacher and taught. Studios and workshops would form the basis of a teaching block in a college which tried to get away from gross verbiage. In a college of education there is little place for classroom teaching and formal lectures, especially as schools in their present form are likely to disappear.



Most tutors can put over the best part of what they have to say in half a dozen talks or lectures and the intelligent use of books, tutorials and seminars could do the rest. Tutors' own studies at home could be used for group discussions. The college should be anxious to become well integrated with the rest of the community in which it is physically situated, utilising the diverse facilities in what here constitutes something like 'a total approach'<sup>3</sup> to education.

I have not quoted Plato: T. W. Eason reviewing Professor Tibble's book 'The Study of Education'<sup>4</sup> suits my purpose better:

'The issue seems to crystallise for Professor Morris in the difference between a transactional and a manipulative view of man. Education must be concerned with a form of partnership, one which comes to bear the stamp of a mutuality which transcends inherent inequalities, and a teacher's main task is to understand how this can be. Against such a transactional view are set conceptual schemes in psychology which lend themselves as easy allies to forms of authoritarian control (whether in the classroom or in society at large'), and are in any case always deficient, as when, for instance, to refuse to recognise the inevitable self-reference in psychological study is seen as being to affirm that psychology in a professional context is the study of other people only. Its applications must then be essentially manipulative and constitute a denial of human mutuality'.

The now defunct Black Mountain College of North Carolina attempted things close to the spirit of this proposal, where distinguished artists and scientists taught within an educationally rich environment. Recent issues of FORM contain very interesting and critical articles by the founder of the college and others closely involved (FORM 4, 5 and 6 from 85 Norwich Street, Cambridge, England).

We owe the creation of a new college to the swelling numbers of students who can barely tolerate their three years at any of the existing colleges because they are denied growth in the fullest sense of that word. The anti — or free — university is the symptom but not the cure for the inadequacy of our colleges. David Riesman rightly refers to these institutions as 'ephemeral',<sup>5</sup>

but we would do well to take the cue. Critics of my proposal would inevitably point out that a large degree of freedom would weigh heavily on the shoulders of most students; my reply is that there exists nearly 200 colleges for those whose previous education has made them unfit for a community based on a growing acceptance of responsibility and mutuality. The great advantage of community is that the shortcomings of its members are more openly displayed and can be of use in 'diagnosis'. Our colleges at the moment tend to conceal rather than expose those inadequate persons who will enter, or who have entered, the ranks of the teaching profession.

To my knowledge no college like the one being written about here exists in Britain, but Antioch College at Yellow Springs, Ohio, is, I believe, a notable American example which goes a long way towards my ideal. It is briefly written about in Antioch Notes for February, 1967, available from that college.

Other relevant reading was: Nietzsche — 'Schopenhauer on Education'; A. Meiklejohn's, 'The Experimental College'; R. D. Laing's 'The Politics of Experience' and Werner Pelz variously, and in particular his article 'The Necessity of Failure' from 'The Guardian', 30th March 1967.

1. Fontana paperback p. 135.
2. William Walsh: 'The Use of Imagination' p. 56.
3. See FORM No. 6 for article entitled 'Black Mountain College: The Total Approach'.
4. 'Education for Teaching', No. 73.
5. THE RECORD: Teachers College, Columbia University, October 1967. 'The War Between the Generations'.

**Graham Carey** had 9 years total industrial experience in workshops, laboratory and mainly design offices. 2 year Teacher's Diploma (Distinction in Art) one year at Bath Academy of Art and one year at Trent Park College of Education. 5 years teaching at art at secondary modern school, Malmesbury, Wilts. 4 years teaching Art at Bingley College of Education.



# *A Higher Educational Institution's Answer to the Problem of the Equality of the Races in America*

Samuel Everett, Professor Emeritus, The City College of New York

The integration of white, and coloured people into a multiracial society of equal members is today a major problem in many countries. In the United States the federal government is moving to implement the equality of all our citizens in an integrated society in schools, higher institutions, businesses, housing and social organisations of many types. The major question is no longer "Shall it be done?" but "How shall it be done?" Different ways and means are now being tried which may or may not be successful.

Because of the world-wide nature of the problem it is thought that an example of the stresses and strains inherent in the attempts of one higher institution to meet minority group demands may be a harbinger of things to come in other countries. The illustration is the attempt of Antioch College, in Yellow Springs, Ohio to meet the demands of its own black students. The solution of Antioch may or may not appeal to many readers of *The New Era*. But here the dynamic uncertainties of social change are clearly apparent.

Two letters and the current position of the United States government relative to what may be called the Antioch experiment follow.

To Pres. James P. Dixon from Dept. of Health, Education and Welfare.

'It has come to our attention that Antioch College has recently instituted a Black Studies Institute and that admission to the Institute is limited to Negro students. Further, it has been stated that a dormitory housing students enrolled at the Institute will not admit white students.

Title VI of the Civil Rights Act of 1964 requires that an institution of higher education receiving Federal financial assistance offer its services and benefits to all students without regard to race, color or national origin. If the above allegations are correct, it would constitute a violation of

Title VI and would have to be amended by Antioch College if the college is to continue to receive Federal financial assistance.

I would request all information pertaining to the Black Studies Institute, a clear statement of the college's position with regard to the racial admission policy of the Institute, and a statement as to whether the above noted allegations of racial discrimination are, in fact, correct . . .'

To Dept. of Health, Education and Welfare from Pres. James P. Dixon. Antioch College is well established as an experimenting and innovative undergraduate institution. One of the crucial aspects of its experimentation is to try to discover what is needed, in terms of educational program and support when the college self-consciously undertakes to respond to the expressed needs of students.

It has long been in the history of the college to be responsive to the needs of individual students and groups of students. It has provided special arrangements as to housing and has allowed students to develop their own specialised curricula on their own initiative. About four years ago the college, in response to strong encouragement from both public and private sources, decided that it was time to discover how our resources here might be used by disadvantaged students, and we began to seek — by special recruitment techniques and with the expectation that we would have to set aside our ordinary academic requirements — numbers of disadvantaged students. As we worked on the recruitment, it became clear that the majority of the students would be black. To date this specialised program has recruited some 60 black students to the campus. Added to the number of black students admitted through the regular process, the total number of black students now enrolled is 120. As the number of black students on the campus began to increase, some of them, quite within the tradition of the college, became increasingly specific as to what they thought they required to meet their educational needs.

They wanted the college to continue, of course, to emphasize the enrollment of black students. They wanted the possibility of living together on the campus in order that they might work out



among themselves the special educational programs they needed. They wanted to rearrange their educational activities so that they would be more functionally useful to their own needs as they saw them. In educational terms these are altogether legitimate requests, consistent with the history of the college. We recognised from the outset that because the people making the requests called themselves black, there was the possibility that this specification of educational program might be misinterpreted as a conscious attack on Civil Rights policy. None the less — and I must underscore this point — it was the judgement of the community confirmed by its appropriate processes, that unless these kinds of educational supports could be given to these black students, it would be literally not possible for them to function within this educational environment.

In order to assist in the development of particular resources, some black students themselves — not the college — organised the Afro-American Studies Institute (AASI). Among themselves they worked out the details of specialised courses of study, special uses of our work-study arrangement, and sought and received the approval of the appropriate educational bodies for the accreditation of these efforts toward the Antioch degree.

The college has proved the AASI with both financial support and support in kind. Support for the current academic year is on the order of 70,000 dollars. The college has also raised the possibility that black students who wish to do so can occupy contiguous quarters. About half of the 75 black students studying on the campus in the fall quarter, and about three quarters of the 40 in residence winter quarters have availed themselves of this opportunity.

I have shared your letter with the Afro-American Studies Institute, and their reply is as follows:

We understand how one might misinterpret the AASI program to be discriminatory but that is not our purpose. Our purpose and program are directly related to what is 'Necessary to the conduct of research or experimental programs having as their primary objective the discovery of new knowledge concerning special

characteristics of particular racial or other ethnic groups'.

AASI's primary objective is to discover new knowledge concerning the special characteristics of African-Americans. AASI hopes to use this new knowledge to more efficiently organise and utilise the human and material resources of Afro-Americans. This enterprise will benefit all America by enabling Afro-America to solve its own problems and thus relieve much racial tension. The prevailing thought in most of Afro-America and increasingly in the white community is that special programs of a self help nature are key to achieving racial equality here in America. Special programs such as AASI are increasingly seen by educators, as beneficial in the personality and academic development of Black Students. Since the 1964 Civil Rights Bill was conceived as beneficial for Afro-Americans, it would be a cruel joke if it were used to destroy the one movement that will most benefit Afro-Americans; the movement to design and run special programs aimed at correcting emotional or personality damage done to African Americans in the ghetto, as well as to increase the specific knowledge and skills necessary to reconstruct and develop the Afro-American Community in modern society.'

On May 2nd, 1969 the New York Times reported that the Department of Health, Education and Welfare had notified Antioch College that it might 'operate its all — Negro black studies as long as non blacks are not excluded solely because of race, color or national origin'. The director of the institute is free to exclude white students on the ground that their background is not 'Relevant' to the courses offered. However, the Department did find that segregated housing at Antioch violated Title VI of the Civil Rights Act of 1964.

The readers of the New Era in the United States, as perhaps elsewhere, will welcome the publication of comments relating to the integration problem in schools and colleges wherever social change is operating to integration about. It is a time for basic thinking and social experimentation. Solutions are hard to come by.



## *The nature of formal design education*

**Norman Potter**, Head of the Construction School,  
West of England College of Art.

Design cannot be 'taught' in the way that some subjects are currently taught in primary and secondary schools; as any other creative activity, it can only be grown into, perhaps (but not necessarily) in a teaching context. The usefulness of formal education is active in the quality of participation that a student can bring to his work. This, in turn, can be greatly helped by a full awareness on his part of both the limits and the benefits of the academic situation generally. The students and the staff **are** the school; it has no other existence except in memory or in hope. If the student is starting at zero in terms of any specific capacity, he is still making a personal contribution through his attitudes, and later, through the whole tenor of his response to the people and the opportunities that surround him. The following notes should provide some orientation to the unknown; but are necessarily rather abstract.

Every design has two missing factors which give substance to abstraction: realisation and use. These are the ghostly but intractable realities never to be forgotten when sitting at a drawing board. In a similar way, any discussion of design philosophy must never stray too far from nuts and bolts and catalogues and every kind of material exigency: a designer breathes life into these things by the quality of his decision-making. Thus his concern is truly 'the place of value in a world of facts' (cf Kohler) and the outcome can (or should be) be a form of discourse; but not a verbal one. His work can be said to deploy the resources of language and be accessible to the understanding through the non-verbal equivalents of intention, tone, sense, and structure, but there are other and more directly functional levels of experience which must come to the hand with all the attributes of immediacy. Most of the time a designer finds it difficult enough to do small things well. Any number of cosmic considerations must not distract him from that task, but rather enliven and give sanction to its meaning.

Such problems attend every form of design work, but students will find that design practice is bedevilled by identity-fixations. The word by which people describe themselves becomes more important than the actual nature of the work they do — and indeed, under modern conditions, their work may be exceedingly difficult to describe by a single word. This is fair enough, but such words tend to build up irrelevant overtones of meaning which are a comfort to personal security, but little use for anything else. Such confusions inter-penetrate with status values and the many other intricate strands of our social life, so it is not surprising that education is affected by them. Thus it comes about that design education is still irrationally divided up into specialisations with a doubtful relation to the work the student may finally do, and with even less plausible reference to the situation **as it could be** in ten years time. The fact being, of course, that our design consciousness is lagging seriously behind its true potential, which is that of forestalling the conditions of an industrialised society, rather than tagging along in the hope of clearing up some of the mess. This is a grossly simplified account of a highly complex human phenomenon, the tendency of human beings to shelter behind the familiar rather than confront (and anticipate) some of the results of their own inventiveness. It is no answer to live in the future; every skill must be nurtured by a commitment in depth to the present. The meaning of creativity may be seen as an equation which resolves this apparent paradox. Work that lives is rooted in the conditions of its time, but such conditions include awareness, dreams, and aspirations, as much as the resources of a specific technology: such work respects the past and actually creates the future. These problems, and their wider implications for human happiness, will necessarily concern students of design, because one cannot make truly creative decisions without understanding; and without a real participation in the constructive spirit of one's time. This spirit one must seek out, not necessarily by intellectual means, to honour wherever one finds it.

There is no magic in qualifications or in design courses, as any designer will testify who has taught in them. In some ways such courses are not so different — with all their sophistication — to more primitive initiation ceremonies leading into full



adulthood, but it is certainly wrong to suppose that formal training will produce a confident and fully equipped designer, able and eager to impress his skills upon an expectant society. This is far too sanguine a view, and neglects the truism, that the more one knows, the more profound is one's awareness of the unknown (and perhaps the unknowable). Students who leave College complacently, are either unusually dense, prematurely middle-aged, or unlikely to go far in their understanding of design.

There is a good sense in which any designer worth the name will be a student for the whole of his working life. This holds good equally for a painter or a scientist, but under conditions of rapid change it is a practical necessity for a designer, even for his most mundane decisions. There does (fortunately) come a point at which he begins to understand his limitations, his personal direction, and the nature of the contribution he is best able to make: this may take several years of professional practice. The usefulness of formal education is quite real, but strictly limited, in ways that are open to intelligent scrutiny (and therefore to students themselves). A very large part of what is called 'operational know-how' is also picked up, necessarily, in the rub of office or studio or factory practices; in direct response to real-life situations that cannot easily be simulated academically.

The special value of the schools resides in the fact that numbers of students and staff are gathered together in one place with a common purpose and common facilities. Students learn a great deal from each other; not only from books or their tutors' guidance. These facts point to the benefits of academic life: a gradually widening area of agreement (the norms against which individuality becomes meaningful), the experience of sharing, co-operating, and resolving conflicts: in a word, the chance of **participation** in all the stress and stimulus of a particular community with shared aims. This side of 'further education' is no less formative than the acquisition of skills and knowledge, which are of course available to someone who teaches himself from books and the hard lessons of practical experience in professional life. The reality factors in academic life may appear to derive less from studio project work, which we have seen to be imperfectly 'real', than

from the discussion that surrounds such work, the exploration of angles of attack, the relation of studies to parallel considerations in other fields, and the slow take-up represented by the experience of community.

Design education **must** by its nature dig below the surface, and must at the outset be more concerned to clarify intentions than to get results. If it is sensible to see learning and understanding as rooted in the continuum of life, it may be that a really useful introductory course will only show its value in the full context of professional experience; i.e. some years afterward. Conversely, an education that concentrates on short-term results, may give a misleading sense of achievement and fail to provide an adequate foundation for subsequent growth. This is a thorny problem, because under the pressurised and success-conscious conditions in which we live, students are naturally anxious to prove themselves as rapidly as possible (to themselves and their contemporaries and teachers). Something as intangible as the growth of understanding, may seem a poor substitute for the almost measurable achievement marked by a high output of design projects, however specious or thinly considered such projects may be.

The principle shortcoming of formal education is an obvious one: the fact that simulated design work is in some elusive way vitally different from the real thing. Most ex-students would confirm this. Some design courses are based on a variant of the sandwich concept (i.e. are combined with a period of design-office or factory experience), though this is not always easy to arrange in a proper relation to academic work if the course is shorter than the five years normal to architectural training. Real-life projects can be introduced into the later stages of shorter courses, provided the clients are available. A more subtle effect of academic life is its pervasive atmosphere of privilege, which in some cases can shelter and give plausibility to an indifferent talent, while dampening and diffusing the energies of a more vigorous one. A bad school will waste a student's enthusiasm and tend to foster negative attitudes. Schools are human institutions; they can ossify along the line of least resistance and maximal comfort to the staff, and even a very good school will have its dispiriting features. The fact must



be faced that personalities and relationships count more than the 'correctness' of an academic curriculum.

Aside from normal considerations of human fallibility, the wider issues of educational principle cannot easily be separated from social values, and the tendency of education to reflect, consolidate, and indeed to structure such values, whether overtly or implicitly. The principle of 'culture continuity', and of culture transmission of which formal education is the most ponderous vehicle, ceases to have its classical validity unless it can keep ahead of the situation it exists to serve. If it does not, the result may be a kind of institutionalised apathy, a feeling that life has in some sense 'gone elsewhere', rapidly developing into a complete breakdown of communication; of which the typical 'sit-in' is a case in point.

In our own time, when to say the least we are all the victims of very rapid and profound change — much of which we feel we cannot choose or control — it is not difficult to feel that many institutions are hopelessly over-structured for the job they have to do. The grip of outworn forms may discourage new energies (in education or elsewhere) beyond the toleration — threshold within which differences are normally discussed and resolved. The parties involved find themselves talking in different languages — in the same tongue, but with radically conflicting assumptions. Such new energies may be quite unformed supported less by argument than by exploratory behaviour as such, and may be reaching toward new insights along the only paths that appear available. Thus the 'sit-in' quickly loses sight of its ostensible objectives and becomes an accelerated form of self-education, often with unexpected gains to those who take part. At best, such occasions move towards the instinctively felt twin principles for human conduct at its most informal — those of solidarity and reciprocity. (All for one and one for all; and an active spirit of empathy in personal relations). Clear thinking is not a necessary product of such occasions, simply because rhetoric can become a heart-warming substitute. From a designer's standpoint, two assets may emerge helpfully, and should not be lost to sight in any subsequent reconstruction: the connecting of apparently

unrelated phenomena (the first discovery of self-education) and the realisation that all design involves the setting up of criteria for value judgements. Every design student knows these elementary procedures in the ordinary context of problem analysis, but it is another thing again, to see the whole of our physical environment as an intricate pattern of choices, very few of which are inevitable, and for some of which the designer can exercise more than a formal responsibility. Formal **education** must clearly present such options, or become nothing more than an academic technical apprenticeship.

#### NOTE:

**Mr Potter** is well-known internationally, his designs have been frequently published here and abroad, and he was awarded a Milan Triennale Diploma for acceptance of his work to the international industrial design pavilion. He was a senior Design Tutor at the Royal College of Art before becoming Head of the Bristol Construction School. He has now left teaching to renew his work as a consultant. His book 'What is a designer?' will be published in the Autumn by Studio Vista and he has two other books coming, one on his own design work and a technical manual.

### *Breaking down the barriers that blind the student to his potential*

**Diana Parker**, artist and part-time art instructor in day and evening classes in East Sussex.

Part-time teacher is rather a misnomer for what I do. It requires involvement and continuous thought has to go into student's work, whether during class time or not. There is no short cut if the class is to succeed and the student develop his talent.

The creative force is present in us all: some have it repressed during childhood, whilst others have endeavoured to be creative without success and have become discouraged, believing they have no talent.

Many of the students who attend art classes in day centres are in their middle years; more often than



not poised, charming and intelligent. Some have successful professional or business careers, others have been busy bringing up a family. They command respect for what they have already achieved. Most of them have long had a desire to paint and one or two have had an early art training that was interrupted by marriage, or the need to earn a living. These students, since their schooling terminated prior to, during or just after the second world war, can be narrow in their approach to art. They are inclined to think of oil painting as a piece of framed nature and to produce oils in water colour drawing technique. If they can be introduced to experimental and imaginative techniques their painting and their life becomes more exciting. The younger element in the classes helps to bring liveliness and a more modern approach. With the children safely installed in the creche they can give their attention (at least for the afternoon) to creative activity. For them painting is a welcome release from household chores and the demands of the children. In endeavouring to solve their painting problems they are enlarging their personal horizon and keeping abreast of their children's world. By example they may encourage their children to become involved early in creative pursuits of their own and to grow up into less frustrated citizens.

Since art cannot be disassociated from life, few painters can develop their talent to any degree working in an 'ivory tower'. Painters need association with other painters. This is why day and evening centres and institutes are providing a wonderful service for the would-be painter and the more experienced painter alike. Here they can meet in a sociable and stimulating environment with an instructor at hand to help them solve their drawing and painting problems and widen their knowledge and thoughts about painting and other artists.

Many reasons have been given for students enrolling in evening classes but I think it should always be assumed that they have come to learn. Some of course make the rounds of the centres having a try at everything but even so they can be induced to settle down to a study if enough real interest is shown in them and they find a warm and friendly atmosphere. The tutor can often

help them seek out a moment of vision and find a personal approach. Some students enroll because there is a loneliness of the mind and they seek intellectual stimuli. Others again come along with a friend more out of curiosity than anything but these often stay and become promising painters. In my experience the person who says 'I want to paint but I cannot draw' has a foot firmly planted on the ladder to success. There is a recognition of the desire to be creative and something constructive has been done about getting the necessary tuition to start off.

Despite modern attitudes to art, many mature students have old-fashioned ideas as their minds and eyes have been filled by reproductions turned out by the printer and the painter of furnishing pictures. These students have little idea that the different media have wills of their own which the painter learns to use to his advantage. Disciplines bring freedom to the artist, but to insist on good workmanship above all else, can result in dull lifeless work and dim forever creative thought. There is a discipline of good workmanship and growing mastery of a technique which is valuable. This has to prevail in a class in such a way that there is ample room and scope for the individual creative vision. Able students can be an asset to a group as they bring inspiration, enthusiasm and a competitive spirit to the others.

Every student must get his fair share of attention and encouragement and be made to feel that he and his work matter. He must be praised for his 'moments of vision' and the instructor can learn a lot from the freshness of approach often found in the beginner. In fact a link can be forged between the layman and the artist. Thus further education students and tutors in every stage share a common humility. The potential of each student has to be constantly re-assessed. His intelligence must never be underrated and his faith in his tutor never abused. It is not possible in the short time available to pass on half the necessary knowledge to any student but it is an obligation and it should be a joy to a tutor to pass on any hints he knows to help students to solve artistic problems. In so doing a tutor widens his own horizon, understanding and knowledge with every class. He is not concerned with his own approach to art but with the student's. Surely the very crux of art education is to encourage



the student to find himself and not to be an imitation of someone else. To do this tutors have to try to maintain an unbiassed mind; to see each student as an individual; face the fact that many arrive with problems on their minds which have nothing to do with the class and to try and relieve them from their preoccupation into the release of creation.

Where does painting and learning to express oneself in paint leave room for gaining a knowledge of the work of other painters and of the history of art, so that the past may be linked with the present? What makes art so fascinating is that no one person can know it all. There are so many avenues to explore, so many other painters to understand, so many materials with which to experiment, so much joy in creating something new. The tutor has to love teaching and to struggle to break down the barriers that blind a student to his potential as an artist. If he can succeed in this his whole attitude to life can change. For any artist at any level only the best he can offer is good enough. By joining together in classwork painters give recognition to the need for communication, one to the other. Few achieve what they set out to do, few receive acclaim. It is in the endeavour that fulfilment lies. To be a part-time teacher can be a way of life and amidst its many preoccupations one must always present to the student an amiable appearance and an unbiassed mind.

## *Education in Malaysia*

**Mr P. Navaratnarajah**, Educational Planning & Research Division, Ministry of Education, Malaysia.

In considering the educational system in Malaysia one has to take into account factors peculiar to the Malaysian setting. One striking feature of the local scene is that of a multi-racial society comprising in the main Malays, Chinese and Indians. This in turn implies a society multi-lingual in character and this factor has had a strong bearing on the kind of education system that had to be forged to meet the needs of independent Malaysia. In fact the main pre-occupation of educators in this country in the immediate pre-independent years was to devise an education

system that would satisfy the needs and aspirations of a society so diverse in origin and, at the same time, harmonise the large number of variants inherent in a multi-lingual, multi-racial society so that a united nation could be built.

It is worthwhile, at this juncture, to take a brief look at education in Malaysia during the period of British colonial rule.

The education policy prior to 1957 was colonial in nature. Its ultimate purpose was to train a few local people to staff the clerical services and also the junior posts in the various administrative and professional services. The education system therefore did not cater to the full educational needs of the people but only to a few who were financially fortunate to have some form of primary, secondary and tertiary education.

Again, in colonial Malaya, there was a complexity of schools. There were English, Malay, Chinese and Tamil medium schools — reflecting the racial composition of the country. The English schools, mainly located in large towns, were regarded as prestigious institutions and provided an eleven year primary cum secondary education leading up to the Cambridge School Certificate. The Chinese schools provided an education which led up to the Secondary School Certificate which, however, lacked the prestige attached to the Cambridge School Certificate. The Malay and Tamil schools were only primary schools and they were essentially rural schools whose products could not obtain the relatively better paid jobs. This system of education tended to widen the gulf separating the various communities. The Malay educated boy knew nothing of the life and mental world of the Chinese and Tamil educated. It was only in the English schools that the major racial groups of the country mixed with one another. This, in brief, was the system as it then existed.

Immediately before independence it became evident that the education system inherited from the colonial era was not suited to the aspirations and values of an independent nation.

The main break through in our education policy came about with the Razak Education Report of 1956. This Report for the first time in the history



of Malaya introduced a national system of education. The objective of the 1956 Razak Report remained substantially the Education Policy of the country under the Education Ordinance of 1957 and read.

‘The educational policy of the Federation is to establish a national system of education acceptable to the people as a whole which will satisfy their needs and promote their cultural, social, economic and political development as a nation, with the intention of making the Malay language the National Language of the country whilst preserving the growth of the language and culture of the peoples other than Malays living in the country’.

From the foregoing account it will be noted that our education system is a complex one. When one discusses the Malaysian education system one has to think in terms of education in the four language media at the primary level namely, Malay, English, Chinese and Tamil and two language media at the secondary and post-secondary level namely, Malay and English. Nevertheless in the last decade or so notable developments have taken place in our education system and in this article mention will be made of some of these trends and developments.

To begin with, expenditure on education is rising year by year not only because of the improvement and expansion of educational facilities, but also because the number of children of school-going age is increasing. The magnitude of Malaysia's educational task can be gauged from the fact that out of the country's population of about 9½ million people, about 60% is below the age of 21. In the schools of West Malaysia enrolment rose from 1,729,913 in 1967 to 1,808,801 in 1968. The same trend is also evident in East Malaysia. In Sabah enrolment rose from 121,686 in 1967 to 129,930 in 1968. In Sarawak the enrolment rose from 157,283 in 1967 to 162,130 in 1968. Education in Malaysia is a federal responsibility. This year — 1969 — government's expenditure on education will exceed \$430 million, not taking into account \$90 million set aside for capital expenditure. This is the largest single item of expenditure of any ministry of the federal government.

Malaysia now provides free primary education of six years duration in four language media namely, Malay, English, Chinese and Tamil and to all intents and purposes it can be said that every child is able to obtain, in addition, a further three years of secondary education, made possible by the introduction of the comprehensive school system in 1964. The comprehensive education was to provide pupils with general and pre-vocational education with a view to helping them find their own aptitudes and interests and the type of education, academic or otherwise, that will meet their particular aptitudes. Consequent upon the introduction of the comprehensive system of education the system of upper secondary education was also altered and as from 1968 pupils qualifying for admission into upper secondary education could either enter a vocational-technical school or the academic or grammar type school depending upon their performance in the Lower Certificate of Education which governs entry into upper secondary education. It should be pointed out here that a pupil entering primary school at the age of 6 plus is promoted year after year and at 12 plus automatically proceeds to secondary school where in the first three years namely during the comprehensive stage of education, promotion from grade to grade is again automatic.

It was only in recent years that genuine success was achieved in making our syllabuses more representative of our needs and aspirations. Also an achievement worthy of note is the adoption of the common content syllabus by all schools irrespective of their medium of instruction. Apart from the fact that this is intended to orientate all schools to a Malaysian outlook, a common content syllabus makes for uniformity in standards through teaching children in a particular standard or form identical subject-matter irrespective of the medium of instruction.

A feature of our current education system is the trend from a purely academic type of education, a legacy inherited from the colonial past, to a scientific and technological education. This is mainly dictated by the changing character of our economy which, once dependent solely on primary products, is now tending in the direction of industrialization. Yearly more and more industries are being set up in this country and these require skilled workers for which the



country is badly in need. In keeping with our national interest our secondary schools are witnessing an increasing emphasis on science and technological studies. Enrolment in the secondary vocational schools has increased from 979 in 1967 to 1,575 in 1968. In the secondary technical schools the enrolments which stood at 1,376 in 1967 have gone up to 1,640 in 1968. At college and university level the government offers more scholarships for courses in science and technology in an effort to increase the output of technical personnel.

The problem of adequate teacher supply to man the technical and science sectors of education is a real problem. This is to some extent alleviated by the services rendered by the American Peace Corps and the British Volunteers for Service Overseas. In 1969 the government recruited a batch of Science and Mathematics teachers from Indonesia to teach these disciplines in the Malay secondary schools. Apart from a Teacher's College in Penang which turns out science teachers, the Technical Teachers Training College in Kuala Lumpur which trains young men and women for service in vocational technical and ancilliary classes, the University of Malaya which turns out a fair number of science graduates every year, a Polytechnic, the first of its kind, is established in May 1969. All these efforts should go a long way to sustain good standards in schools.

It was observed earlier that prior to 1957 there were no secondary Malay schools in the country. However, the post-independent years have seen a remarkable development in Malay secondary education. In December, 1967, no less than 7,772 Malay pupils sat the Malaysian Certificate of Education in the Malay medium. In the non-Malay medium schools considerable emphasis is being laid on the teaching of the national language, Malay, in accordance with the national policy of developing the fullest use of the national language. In Malaysia, good sense and moderation have prevailed on the issue of the national language, unlike the case in a few newly independent countries of Asia where a switch from one language to another had met with serious opposition. English will continue to be an important second language because of its international standing and is taught even in Malay medium schools so that pupils will not be

handicapped when they proceed overseas for further education. It may be worth noting here that the medium of instruction in institutions of higher education in this country is still English.

As in many developing countries, Malaysia is placing appropriate stress on the development of higher education facilities to supply the technical and administrative cadres needed to develop the country. Up to 1957 the higher education needs of Malaya were served by the University of Malaya located in Singapore. Subsequently after Malaysia achieved her independence in August, 1957, a Division of the University of Malaya in Singapore was established in Kuala Lumpur and this became the University of Malaya. The Singapore Division was thereafter re-named the University of Singapore.

The University of Malaya provides courses in Arts, Science, Medicine, Agriculture, Economics, Engineering and Education. The minimum entry requirement for all courses is the Higher School Certificate, facilities for which in both the English and Malaya media are provided in certain selected schools in the country. Since its inception in 1957, the University has expanded at a rate not at all dreamt of by its founders and planners. Student numbers more than trebled from 320 in 1959 to 1,010 in 1961. In 1966 the student population stood at 3,603, in 1967 the number was 4,560. Today the enrolment stands at 5,566.

With the ever-increasing number of boys and girls obtaining pre-University qualifications it has been found necessary to establish more institutions of higher education. A University is being built in Penang and it will take its first batch of students in May, 1969. Initially the Penang University will concentrate on science and technology. As more and more students are attaining pre-university standards through the Malay medium and as facilities are lacking for them in the University of Malaya where the medium of instruction is English, the government has agreed in principle to establish a National University with Malay as the medium of instruction. It is expected that the National University will take in its first batch of students in 1970. Meanwhile the Tunku Abdul Rahman College has already begun classes. The College is intended to be multi-racial in its staff and



student elements. Higher education has become so important in this country that a Higher Education Council has been established to keep in continuous review the various problems and needs of higher education.

The reform in our educational system has brought in its wake a number of problems. To mention a few, there are the problems of accommodating vastly increasing numbers of pupils in schools, of the need to ensure adequate and efficient standards of teaching and learning in the absence of a selection examination from primary to lower secondary. Then there are problems arising from the drastic revision of the secondary schools curriculum and the consequent need to formulate new syllabuses or revise or review existing ones. Then there are other problems which exist quite independent of these reforms. The importance of the teaching of a second language cannot be over-emphasised in a curriculum which make it obligatory for every pupil (whether to be in a Malay-medium, English-medium, Chinese-medium or Tamil-medium school) to learn both English and Malay as compulsory subjects, as in Malaysia. The ever-increasing school enrolments make it imperative to consider the size of classes, and also the question of meeting the teacher shortage by economical methods of instruction. The multi-lingual and multi-racial nature of the Malaysian population, together with the declared intention of the government to create a united and integrated nation makes it imperative to experiment with integrated schools.

The above gives an account of the tasks that confront the Ministry of Education in Malaysia. However effective steps are being taken to deal with these problems and in this connection it is imperative to mention the establishment of the Educational Planning and Research Division in 1963. Apart from conducting investigation into special problems on education, this Division also co-ordinates plans for primary and secondary education in the country. The Division, in its present form has been organised into six sections, the nature of which has been decided on the basis of urgency and need. The pertinent sections are: the Measurement and Testing Section, the Statistical Section, the Curriculum Section, the Textbooks Bureau and

Library Section, the Schools Guidance Section and the Planning Section.

It may be obvious to mention that the education system in Malaysia is still in its transitional stage, adjusting itself to the needs of the present and the future.

## *Guidance Services in Malaysia*

**Mr Krishna Iyer**, Educational Planning & Research Division, Ministry of Education, Malaysia.

The educational system operative in Malaysia provides for six years of free primary education available in the four media of Malay, English, Chinese, and Tamil. A further three years of education is available in Malay and English. These three years of education comprise the comprehensive stage of education, subsequently the pupils are streamed for general, vocational and technical education. Pupils who proceed for post-secondary education are selected on the basis of their academic performance. There is a great demand for education, and a consequent need for guidance to help individuals make intelligent choices and adjustments so that in the long term they will benefit from the education provided, choose their own way of life, and attain vocational goals satisfactory to the individual, and of relevance to the country in its present state of development.

The need for guidance in Malaysian Schools is well recognised and the provision of guidance services ranks high in the priorities of education in Malaysia. A guidance programme was needed to help pupils at different stages of their schooling, and included such areas as orientation to school, early referrals of cases of learning difficulties, orientation to secondary school, choice of electives in the comprehensive stage of education, developmental needs of adolescents, and career guidance in both lower and upper secondary education.

The guidance services in Malaysian Schools is in its infancy and it is acknowledged that much has yet to be achieved before any claim of having



organised an effective guidance programme can be justified. However, the foundation has been laid, consolidation and evaluative procedures are being undertaken and it is surmised that in the next couple of years, the guidance role will have made its mark on the development of youth in schools.

Cumulative record cards are in use in all schools, and these provide valuable data for the guidance teacher in the primary school, and career teacher in the secondary school. The maintenance of anecdotal records provide further insight of the individual pupil. The guidance and career teachers obtain knowledge of the philosophy and techniques of guidance through bulletins sent from the Ministry of Education. Feedback from the teachers at the school level is obtained during seminars organised by the Ministry of Education.

One function of guidance which needs to be expanded is in the development of tests to assess interests and aptitudes. Tests relating to interests and aptitudes have been adopted and adapted to meet local needs, and preliminary work on pre-testing and validation studies have been undertaken. Such tests when available should prove valuable to guidance personnel in their work.

Vocational guidance in secondary schools is organised with information supplied by the Ministries of Education and Labour. The information provided by the Ministry of Education relates mainly to training facilities, and educational institutions, while that from the Ministry of Labour, Youth Employment Section provides job information and facts relating to employment prospects.

In both primary and secondary schools, stress is laid on educational and personal guidance. While the guidance teacher is responsible for the guidance programme in each school, the guidance function is carried out by all teachers. For instance in the bigger secondary schools, the house system has been used not only for games participation, but also for the development of the tutorial tradition where a teacher is mentor and friend to a group of pupils who turn to him for guidance in matters of personal development, social relations, learning difficulties and allied

problems of adolescents. In other schools, the time allotted for the teaching of Civics is partly used for group guidance, partly for discussions of values and attitudes, and partly for the teaching of occupations, and adult roles. In some schools, part of the time allotted for the teaching of Home Science to girls is devoted to guiding pupils in matters of conduct, personal difficulties, and the establishment of satisfactory relationships with the other sex. In other words the secondary school curriculum is often used for an indirect guidance role.

Counselling is undoubtedly one of the techniques of guidance which needs to be introduced in schools. It has not been possible to do this because of the absence of adequate trained personnel. However during the period 1969-1972 the Ministry of Education will have organised In-Service Courses to provide intensive training in Guidance techniques to 1,280 career teachers in secondary schools and this will increase the expertise of secondary school guidance teachers. The in-service course is designed to bring awareness to the participants regarding agencies of guidance, methods of making referrals, and is intended to increase the proficiency of the career teachers.

Within the broad framework of Guidance in Malaysian Schools it is appropriate to mention allied programmes which are under way to help pupils in schools. Firstly, with regard to Health Education the Ministries of Health and Education have taken action to organise referral and treatment of pupils for both medical and dental deficiencies, immunisation against disease, and the development of correct health attitudes through the environmental health programme. A preliminary study on the relationships between breakfast-taking habits of pupils and their academic achievement, and socio-economic status of parents and academic achievement of pupils has been completed. The findings from this study, it is envisaged, will be utilised as a rationale to implement a programme to help needy pupils. Such a programme, comparable to the 'Headstart', and organised with full ministerial backing will be yet another spearhead to bring about true democratization of education.

Any account of Guidance would be incomplete if



reference is not made to other agencies outside of the Ministry of Education which are also making valuable contribution to the guidance cause. The Ministry of Labour Youth Employment Section has placement services, the Rotary and other philanthropic associations organise job experiences for pupils in schools, and the media of radio and television project programmes highlighting jobs, and job requirements. The activities of the Child Welfare Council, the Department of Social Welfare, and the Economic Planning Unit contribute respectively to supplement the services available in the school, help needy pupils obtain textbooks, and create job opportunities for rural youth through opening and developing new land.

The problems of providing vocational guidance and placement service for Handicapped Persons is being examined by an Inter-Ministerial Working Committee. The problem of rehabilitating the handicapped is tremendous, and requires the joint effort of the government agencies such as Education, Labour, Health, Social Welfare as well as the co-operation of private philanthropic organisations and employing agencies. The main problem of providing employment for the handicapped is being examined by this Committee and its recommendations will form the blueprint to provide guidance and placement in jobs for the handicapped.

In the final analysis Guidance is the ability to be sensitive to the particular needs in a given environment, the ability to comprehend these needs, and the ability to organise a programme of guidance services tailor-made to the peculiar needs of that environment. Insofar as the Malaysian setting is concerned, there exists close co-ordination and liaison between guidance personnel and other agencies. There also exist clear-cut lines of authority, and spheres of activity to ensure that guidance can be perpetuated with the introduction of new innovations. This means that new innovations can be integrated within its framework so that more effective guidance can be provided in the future, when techniques such as counselling and psychological testing become feasible in schools.

## *The value of non-vocational further education*

**Elsie Fisher**

In our last issue (June) appeared an original article about evening class art and one artist's approach to it, 'The Necessity of Chaos' by David Jones, Lecturer in Art at Horwich College of Further Education. We print in this issue some working notes on the teaching of art in non-vocational art classes by Diana Parker. Having been deeply involved in non-vocational further education for the past twenty years, these articles seem important to me. In the present period of financial stringency when everyone is looking for an area of education where economy can be made with least loss to society, several well disposed sections of the public have hit upon non-vocational education with such subjects as 'basketry' or 'football coaching' as the most promising and least damaging field for cuts. For this reason your editor this year angled her annual report of a non-vocational further education centre run on community centre lines on to a consideration of this side of further education seen in human terms, creative, social, intellectual and emotional. I quote some sections of the report to illustrate creative education happening. Human intellect and educational theory tend to abstract, to organise, to tidy up the apparent chaos of living growth. From time to time we should try to watch education happening. It is seldom tidy, clearcut into social, creative art, intellectual effort or physical. It is like life something that defies analysis. The moments of truth mean so much and with a very small miscalculation on the part of the teacher self-realisation in a pupil or student may be interminably delayed. The time is now. You cannot indent for it in triplicate. There is no time.

I quote the beginning of the annual report of Park Centre, Burgess Hill for the year 1968/69. One or two passages have been re-written or amplified.

' . . . . to know  
Rather consists in opening out a way  
Whence the imprisoned splendour may escape  
Than in effecting entry for a light  
Supposed to be without.'

Robert Browning



## **Further Education and the Individual in the Group**

This has been an interesting year for further education in Park Centre. Classes and creative activities have developed and expanded and impinged upon each other in a rewarding way. There has been personal initiative and the poise that comes from achievement and understanding. The staff have learned a great deal from their students and the students from the staff. The right questions have been formulated and the answers have shown the humility that leaves room for new knowledge to be added after. There has been effort and conflict, laughter, distress, criticism and praise, prejudice and toleration, very little apathy and a great deal of life.

### **Classes**

The class programme has expanded and we show for further education classes a 120% growth since the opening of our extensions in 1964. A dressmaking class started in September with Mrs Sally Austen as instructor. It was such a success that we had to run three classes. We also started a second handicraft class with Mrs Lister Williams, and an extra painting class with Diana Parker to help students to find their own talent. Mike Dodd took over all four of our pottery classes and refused to compromise with basic principles. Students work with an eye for form and they make rich glazes. They learn the possibilities and limits of the medium through experiment and discussion. A tribute to the class is that whoever goes to ask how many morning coffees are required feels they are interrupting something. Occasionally instructors work with the class and everyone learns from their mistakes. Phyllis Chappell who runs two toymaking classes is an adept at this. Her sense of design and her aptitude for improvisation together with her interest in people make her classes a revelation. Personal problems are discussed and considered. Public service is worked out but all the time there is concentration on the acquiring and use of a skill and when acquired the skill is kept up-to-date and developed. Rules are made to be broken and overcome as they should be in creative art.

### **The Value of Further Education**

There has been a good deal of misunderstanding of what non-vocational further education is about in the press and in high places. In East Sussex we are fortunate in working with an authority that

sees education as a continuous process from the cradle to the grave. Some serious people despise basketry, pottery, dressmaking and the amateur stage and would cut off such classes to help to balance the educational budget. A study tour of Park Centre might show them this voluntary pursuit of a study not for the sake of financial gain or social prestige but for the sake of releasing the 'imprisoned splendour' that Browning mentions and which lurks in every harassed housewife, toddler attending a pre-school playgroup, maladjusted young worker wasting from a job, newly retired man or woman, successful company secretary, farmer, electrician, school crossing patrol, postman or waitress. All our students are in the class because they want to learn. No leaving age regulation imprisons them there. Perhaps these classes serve to reconcile those who have left formal education with a bitter resentment because they cannot take an authoritarian approach or because they just have not had any rapprochement with a teacher. Here they are free to take us or leave us. Some leave but a great many remain. There is a lot to be learned from this before any legislature takes away the facility. Volunteers mind children while mothers attend our day time classes. A cynic said 'They like classes because you mind children.' This may be one reason but the quality of the instruction counts a lot, the social atmosphere of the class matters and the skill or new knowledge to be gained counts too. We had a psychology class and this helped the group to grow in self knowledge. For some it also gave help with their own problems in discussion. There are many reasons for joining a class, social, intellectual, creative, and just to satisfy a natural curiosity. Students start at their own level and develop regardless of age. Further education is an integrative and positive force in society.

### **Environment**

At Park Centre we have self-programming groups such as the Poetry Society and the Writers' Circle, the Wives' Club, the Thursday Lecture Club, the Bridge Club as well as affiliated clubs such as the Burgess Hill Theatre Club, the Burgess Hill Choral Society, the Comptonairs, St Andrew's W.I. Drama Group, the Townswomen's Guild, Wivelsfield Little Theatre. To these we can add Opera Workshop, who have rehearsed here this year. All these groups work



and meet here and add to the atmosphere of the Centre, make an environment for young and old alike. Someone is always painting scenery, improvising, borrowing a piece of string, a lawn mower, some panel pins or a Victorian armchair, or a drape for the chaise longue. The newness in every moment that T. S. Eliot talks about is here day by day in abundance.

At a meeting of the Poetry Society where the group is reading 'Measure for Measure' organised by Mr Bergman or re-electing the candidate for the Oxford Chair of Poetry with Mollie Smith there is personal fulfilment, group rapport, humour and growth. Just as composers long dead depend for the life in their work upon modern interpretations so do the poets survive in meetings like ours and the painters live in our art classes. The whole centre knows there is a pantomime in course of production by the Theatre Club and it was this year a classic production with real participation. Similarly with 'Twelfth Night' the Theatre Club autumn play with Robert Newton producing, not the first Shakespeare play in the town but the first at Park Centre. At a rehearsal of Comptonairs a group produced by a voluntary musician who has also experience as a producer of plays, we see a group developing musically and as a team who can find time also for compassion. They have at their own expense this session given shows to audiences of the old, the unfortunate, the handicapped and the lonely. They also find time to do a little personal rehabilitation work at each rehearsal. They have changed the life of one young woman. The Chess club with the help of Mr Johnson teaches chess and also performs a similar task for individuals. The warden and other members of the staff do a lot of incidental counselling. We work as a team and tell each other. The youth club members help with this work, so do the canteen helpers, the cleaners and the caretaker. Work has to be shared and the people who look after the premises need to know why we try to do what work we do and to feel they are part of the team. The process that some social workers set in train of shedding all the jobs that persons with their training and expertise should not waste time on, should be reversed. It made for separation, snobbery and a lack of humour as all hierarchies do. It is a principle that industry is hampered by today.

Organisation and methods has its limitations.

The Report mentioned the following annual events.

**Thanksgiving Supper — October 19th** This year saw the completion of the repairs and renovations of Park Centre after the fire of November 1967. The County Architect permitted a small committee to discuss with members of his staff the colour schemes for the re-decoration of the whole centre. The resulting scheme has been very popular. The violet ceiling in the hall and the black proscenium arch give it new atmosphere and are good for stage lighting. The black ceiling in the canteen has vastly improved the room. Mrs Gurr generously agreed to make curtains for us for a very small sum indeed. This enabled us to re-curtain the whole building with the help of the County Council Education Supplies Department, who were most helpful over the re-stocking due to fire damage. We were fortunate in having a local contractor to carry out the repair work. He found two fine craftsmen to re-roof the hall. We held a thanksgiving supper to celebrate their work and enjoy a function together in our hall once more. The Social Amenities Committee catered, the Youth Club served the meal and Mr Barry and a team of Youth Club members managed the wine. Mr and Mrs Heather and Mr and Mrs Thomas were our guests.

**Christmas Fair.** Eighteen local organisations joined with Park Centre in the Christmas Fair which is a very lively and profitable affair for all concerned. It mixes groups and introduces them to each other. Any good cause may have a space as they may at Goose Fair.

**Christmas Parties.** The Youth Club had a happy Christmas party with a beat group for music. They also had a New Year's Eve party with first footings and Auld Lang Syne.

Park Centre Christmas party was lively and friendly despite bad weather and an influenza epidemic. The music of Park Centre players was popular. Many children's parties were held.

**Mid-Sussex Arts Festival 1969.** The official opening was memorable as Lord Goodman,



Chairman of the Arts Council of Great Britain, came and addressed the large gathering at the Art and Craft Exhibition which had been mounted by a small team led by the chairman of the Weald of Sussex Art Club, Mr A. Belcher, and including Mr E. O. Bailey and Mr R. Smith from Hassocks County Secondary School, Diana Parker, art tutor, and some of her class, Ralph Tyreman, Peter Wyatt and other members of the Youth Club. In fact the exhibition was officially opened by Judge Gerald Sparrow, Chairman of the Weald of Sussex Writers' Circle as Lord Goodman was delayed so we got two interesting short speeches instead of one. The Festival Chairman, Mrs Sheila Wells managed this function with great skill. She was relaxed, resourceful and she looked decorative and sounded superb.

The rest of the festival included drama, speech, vocal and instrumental music, folk singing and dancing, bellringing and it was successful in providing occasions for teachers and students in various classes and clubs to meet and discuss their work as well as have expert adjudication. Some entries soared such as verse and speech, where we had to have two adjudicators working in two rooms simultaneously to keep up the pace. It was not possible to have the festival of dancing but Park Centre branch of the English Folk Song and Dance Society stepped into the breach and ran as an experiment an afternoon of young adult folk dancing. Like most things they run this was a great success. There were about 120 present including a team from Sussex University. This like the whole festival serves as a meeting point for enthusiasts; a performing point; a chance to raise standards.

One highlight of the Festival was the lecture by Professor T. J. B. Spencer, Director of the Shakespeare Institute of the University of Birmingham.

One day of the festival may illustrate its atmosphere in the Centre. The Festival of Verse and Speech was in progress in the hall and the Temple rooms, there was a session of chess in the lounge, there was the Festival of Bellringing in St. John's Church and they then returned to the studio for tea and to hear their adjudication. Twenty-five visitors from a Hampshire Community Centre had come to see the Centre brought by

some Southwick members. One of the visitors standing up for tea in the crowded canteen said 'It is so nice to see these places being used.' Another moment came at a festival concert when a pretty girl played Juliet well and her mother said 'This is her first success.' The appreciation of parents whose sons and daughters are invited to perform is pleasant. So is the co-operation of the staffs of all types of school from Hurstpierpoint and Ardingly Colleges to the P.N.E.U., St. Clairs, and the grammar and county secondary schools of the district. This year more youth clubs than usual participated. We were glad to have once more Peacehaven Youth Club brass rubbings and a special adjudicator was asked to deal with them. Miss Doris Hunter's students secured most of the distinctions in the Instrumental Music festival.

Exhibition lighting had been installed in the hall for use at the festival. The Festival is a wonderful piece of team work by over 100 voluntary helpers, our staff, especially Mrs Griffiths, who hold the whole organisation together.

**Inspector's Visit.** One of Her Majesty's inspectors called at Park Centre and took lunch with staff and members and heard about some of our work. He saw a film made by Mrs Fairs of an outing for the Good Old Timers which showed in colour and in personal terms the pleasure, friendship, interest and enjoyment of sun and scenery one coach outing fostered. He met Mr L. Mills, our new caretaker, at lunch.

**Centre Outings.** We have organised centre as well as group outings. A Christmas visit to the Mermaid Theatre to see Gulliver's Travels was popular with all ages. A visit to Fishbourne to see the Roman villa was also popular, a group from the Youth Club found this an experience. Another highlight was a visit to London and the Mermaid theatre, a trip down the Thames to Greenwich, with time in the Maritime Museum and then tea with Mr and Mrs R. Atkin at West Greenwich Community Centre where he is now warden. On all these outings families with their children, older people and young people went.

**Day Centre for the Housebound.** We congratulate Mrs Grant and her wonderful team of helpers on the continued success of the Day Centre for the



**Housebound.** We also thank the volunteers who provide travel talks, film and other entertainment for the Centre each week besides adult members of groups. Youth Club members have shown films and cine slides, including one show of psychedelic slides made themselves. One retired man called these 'Moon Landscapes.'

**Youth Club.** I have attended many weddings of Youth Club members during the past year.

We ran camps in Cornwall and Sussex. Michael Herriott ran an interesting geological weekend in two sections with the help of Mr Michael Smith. The Youth Club have carried out several social service projects during the year and the stage lighting team have been very good indeed. A girls keep fit class has started and there is a youth art club. Many of the youth club are keen on pottery. A revolutionary army took over the town as a sales promotion stunt for the Goose Fair. The girls netball team have had an extremely successful season winning the third division County League, the first division Lewes five-a-side indoor league and the Sussex Youth Clubs trophy. They will represent Sussex at Crystal Palace in the South Eastern Regional finals. The snooker 'A' team have reached the first division in the Mid-Sussex League. They are the youngest team in the league. They play for the game not for the drinks. They practice and they work for their success. Five Youth Club members have attended the Young Adults course sponsored by the Sussex Association of Youth Clubs and the East Sussex County Council. Seven members attended a weekend course on 'Science and the Supernatural' at Stafford House. An ex-member of the Youth Art Club, John King, has had a third 'one-man' art exhibition at the Circle Gallery in London. Members of the Youth Club did well in the original writing and art and craft sections of the Mid-Sussex Arts Festival. A great many teenagers write poetry and occasionally we hold "say-ins".

**Visits.** We had visits to the Centre and Youth Club from an Area course and many university students wishing for information.

**Dances.** Brian Hicks and a group of stage lighting team members have organised dances for groups and discotheques. The Anglo-French

discotheques held last summer were extremely good.

**Music.** Many youth club members have learned an instrument in Miss Hunter's conservatoire.

**Books.** A lot of reading is done and the books available are much used and read. Keith Ground, who with his brother emigrated to Australia during the year, was always wanting encyclopaedia to work on his liberal studies projects. During the Daily Mail Schools Bridge contest which was held here a schoolgirl was having trouble over her essay on the Zulus and we found among the organisers a history master who said he knew nothing of the Zulus and proceeded to enlighten us a lot.

**Canteen.** Brian Hicks started late night cooked snacks on Friday night and called it the 'Cheap Eat'. This has gone well this season.

**Discussion/T.V.** We find the use of the T.V. is quite discriminating, but certainly it is well used. The programmes promote discussion though there is a lot of good conversation in the Youth Club regardless of the T.V.

**Fixed Term Classes and Regular Park Centre Clubs** are as follows:

ART (Tuesday, Wednesday aft. & Thursday evening)  
BADMINGTON (Thursday evening) BRIDGE (Tues., afternoon Club Wed. ev. & Fri. afternoon)  
CHESS (Tues. ev. & Sat afternoon) DANCING — LATIN AMERICAN (Wed. afternoon) BEAUTY CARE (Wed. 2 p.m.) DRESSMAKING (Mon., Wed. & Thurs. a.m.) HANDICRAFTS (Mon. Aft. Wed. a.m.) JUDO (Tues. & Fri. ev.) KEEP FIT (Tues. afternoon & Wed. ev.) PSYCHOLOGY (Tues. ev.) POTTERY (Mon. ev. & Fri. a.m., afternoon and ev.) POETRY SOCIETY (alternate Wed. afternoons) SNOOKER (evenings) STAGE MANAGEMENT (several evenings on many productions) TABLE TENNIS (practice and match play) TOYMAKING (Fri. ev.) WOODWORK (Mon. afternoon) NETBALL (Thurs. ev.) MUSIC (a wide programme for many instruments) (Wed. 2 p.m.) FOLK DANCE CLUB (alternative Friday evenings) SUNDAY CLUB (second Sunday in month).

**LECTURE GROUPS** include WIVES' CLUB (Mon. ev.) and THURSDAY CLUB (2nd & 4th afternoon).

**SOCIAL WELFARE.** Day Centre for the Housebound (Thurs. from 10 a.m.) Good Old Timers' Club (W.V.S.) (Fri. 2 p.m.) Pre-School Playgroup (Every morning except Thurs.).

Regular meetings are held at Park Centre by the following:  
Burgess Hill Theatre Club.  
Burgess Hill Choral Society.  
Comptonairs — Revue and Choral Concert Group.



Burgess Hill Townswomen's Guild.  
St. Andrews W.I. Drama Group.  
Wivelsfield Little Theatre.  
Burgess Hill Philatelic Society.  
Opera Work Shop.

YOUTH MIDDY CLUB caters for juniors with films, judo and dancing.

YOUTH CLUB. Informal activities — groupwork — opportunities for tuition in the arts, crafts, and stage workshops, discussions. Youth Club members have their own classes and can join adult ones.

CHILDRENS PLAYROOMS ARE PROVIDED FOR MANY DAYTIME CLASSES

CANTEEN is open whenever required day, weekends and evenings.

Park Centre is affiliated to: The Sussex Federation of Community Associations. The Sussex Association of Youth Clubs.

This report names people who are not known to a wider readership and it cannot hope to catch what the many groups mean to individuals. There is one member of a womens' lecture club who gives talks and film shows to the day centre for the housebound. She astonished me by saying that she had no confidence at all till she started doing this social service. She is good looking, she has a good voice and her talks are rich in knowledge. If she felt inadequate, who doesn't. Opportunity for more and more people at every stage to achieve their own potential is required. Let us take a look at what has happened on this Sunday in June, a quiet day at the Centre.

In the morning members of the theatre club were building a set. Four boys played snooker and four table tennis, one of them, aged fourteen, had lost his father a few weeks ago and had dropped in to see us a great deal while his father was dangerously ill. In fact his snooker playing had improved due to extra practice. A boy practiced on the piano. Two boys borrowed the Observer. A girl made coffee in the canteen. Four young married men came in with their small sons and their dogs and talked. One talked of the need never to let up when training a dog. His small son mustered up courage to come to say goodbye to me as they went home. I told him he said thank you very well. His father said it was a real effort to him to come and thank me and he would talk about it later. Another small boy was trying to see how a typewriter worked. A teenager came in for his camera and a girl who was to be his model arrived just after lunch. He asked could I find a pair of stage handcuffs for him. I could. We discussed the difference between photography

and painting. Somebody reminded us of the improvised play for which the handcuffs had been forged produced by our Theatre club. The youth club members tend to avoid the theatre club but this boy told the assembled company the story of the improvisation, its reflections on the Berlin wall and the colour bar and conceded that it was possibly the best thing they had ever done; 'better than those silly Aldwych farces.' This indicates how much is noted and stored in the memory even if it is produced by an adult group for whom the young feel some contempt! It reveals that most human beings deep down respect sincerity and enthusiasm. It is apathy they fear, their own and ours.

Every now and again I go into the canteen and clear the table and wash up the canteen cups — 35 of them so far. Some members watched the birth of a racehorse on T.V. We discussed the north of England with the caretaker's father-in-law. Between these events I started to write these notes. People called to borrow projectors, to ask for books, what was on at the local cinema, and two fourteen year old boys dropped in to ask was the centre haunted and had a ghost caused a suicide or arisen through one? A schoolgirl asked how she had behaved the previous evening when under the influence of vodka. The life of the town impinged on our premises. A teenage boy who has an intense interest in the first world war wondered whether there was any truth in some modern fictional theories about the cause of the assassinations leading to world war one. Two boys came up to load and fire a kiln. Every now and again I walked round the building to find all sorts of individuals getting on with things alone. One was painting, one played on the piano, one practiced snooker alone. Children sat working out how to unbolt doors. Sunday has no time table. No formal classes. It always seems a friendly creative day. People come and go, do what they want, meet their friends, and their friends' dogs, plan activity or outings, relax and read. A girl came in to ask to use the typewriter to copy her own and boy friend's poems. Equipment was in use and scattered, the place was all untidy. It was an example of that necessary chaos which is not only an ingredient of a painting at one stage, as David Jones says but also of education if it is to be creative, and of life itself. For life for which



education fits us like Norman Potter's formal design mentioned in his article in this issue 'cannot be taught in the way that some subjects are currently taught in primary and secondary schools; as any other creative activity, it can only be grown into . . .' To come back to the Browning quotation via Diana Parker 'the tutor must love teaching and fight to break down the barriers which blind the student to his potential.' Often, as she notes, these barriers may be a personal worry or a domestic situation that hampers. Life is bound to be sad. Everyone needs to find their own poetry to learn to bear it, the hidden splendour. This is what further education should be about. Evening classes are not ephemerally trimmings they can fulfil a basic need. A centre is also a place to introduce strangers, lonely people, those suddenly bereaved, or new comers to a district. Many groups give growing points in interest and in friendship, by providing in Norman Potter's memorable phrase, 'some orientation to the unknown.'

## BOOK REVIEW

### **The Christian in the World**

**John Keating, Geoffrey Chapman 8s 6d**

Education that deserves the name must help students to think about man in relation to community — family, state, world. Certain questions must be voiced and should be allowed to reverberate. 'The Christian in the World' does so in a Christian (Roman Catholic) context.

Unhappily, the church generally and the church of Rome not least has often and not without cause been suspected of seeing the role of the Christian in the world as either or both of two activities — bemoaning the evil age or so manipulating the levers of power as to make it a more agreeable one for the church.

This book shows how far the post-Vatican council church of Rome has moved from these positions. Based on a simplified form of the Council document, 'The Church in the Modern World,' it provides a framework for discussion and discovery of personal and community attitudes to questions of purpose and human significance such as politics, social responsibility, work and family life.

A Protestant reviewer found the analysis of topics helpful and clarifying; he disagreed only rarely with religious and political assumptions. Especially welcome is the book's insistence on taking human values into account at every stage and with every topic. The systematic treatment helps in leading discussion and selecting research topics. The excellent questions are even more provocative in such a context. Inevitably the treatment is rather thin, especially if one has not access to the Council document. Nevertheless many teachers will find the book helpful in adding depth and direction to group discussion of social questions.

Peter Cousins.

## Scientific Types

**J. G. Crowther**

**Barrie and Rockcliff**

**The Cresset Press, London. 70s.**

Vast sums of money, £1,000 million annually in this country alone, are spent on research and development in science. The public, who create this wealth, need to be convinced that they are getting value for money; and have the right to demand of administrators, employers and statesmen that the pool of scientific talent is being wisely used. Scientists, like the rest of us, have different talents. Insight into their nature and types will aid the more efficient employment of their expertise.

This is Crowther's argument to justify this book. And it seems reasonable. As he puts it:

'By seeing where scientists of various types succeeded, and where they failed, it becomes easier to make correct judgements and decisions on how the reservoir of scientific talent can best be utilized, to the benefit of mankind and the felicity of the scientists themselves.'

Many difficulties face anyone attempting a more efficient use of talent. Just as it is easy to assess how successful a person has been after the event, it is difficult to predict how successful a particular person is going to be beforehand. Also, creative persons are, by definition,, highly individual people, and are unlikely to respond to direction. Rather than looking at successful scientists and their characteristics, it might be more productive to investigate the types of organisations and conditions which tend to encourage them and lead to useful technological innovation.

Perhaps Crowther has done just this, as an unconscious by-product of his analysis. He has chosen twelve British scientists, and has divided them into four categories: individual investigators; teachers; scientific inventors; and organisers. All were born or died in the nineteenth century. This is a sensible choice for a biographer. All lives are likely to be well documented, and most of their writings extant and available. For the purpose of this book, all have been dead long enough for their contributions to science to be assessed. The interesting thing is this, that ten of the twelve were associated with Cambridge for a significant period of their lives. Five were students at Trinity College.

A first reaction to this might be to suppose that Mr Crowther has been unduly influenced by the contributions of scientists from his own University, and the College at which he won an exhibition; but a glance through a list of successful British scientists of this period will show that, in fact, a very large proportion were students and dons at Cambridge.

What was special about Cambridge during the nineteenth century and early years of the twentieth? Dewar, one of Crowther's dozen, and a Cambridge professor at 33, was quite clear about it: 'The men who escape this mental barrenness are men who were somehow or other taught to think long before they went to university.' Dewar believed that the ancient university system stifled originality, so he quickly moved to London. If he was right, then we have to look at the social advantages which fed the talent to Cambridge. Whether or not Cambridge merely attracted or actually created them, we have to accept that in most cases talent was fostered. Was Cambridge the 'think-tank' of 80 years ago? Is a concentration of diverse talents one of the prerequisites of rapid advance? How significant is it that five of Crowther's dozen were successful mathematicians?



Crowther's sample of twelve scientists is too small for sweeping generalisations, but the questions raised by his selection are worthy of further study.

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### **Comparative Education through the Literature**

**Thelma Bristow and Brian Holmes**  
**Butterworths 38s., 1968.**

What has been written in the English language about education all over the world? This book provides a clear and considered introductory answer to this large question and its multitude of components. The needs of those teaching comparative education have been uppermost in the minds of the authors, who are both on the staff of the University of London Institute of Education and thus well placed to accomplish their task: Mrs Bristow is Senior Assistant Librarian in charge of Comparative Education, Dr. Holmes is Reader in Comparative Education.

The carefully selected material ranges from comparative education textbooks and international reference works to monographs and periodical articles about particular countries and problems. There are five chapters: Teaching Comparative Education (including general textbooks), Imaginative Writing and Comparative Education, National Area Studies in Comparative Education (including major works of reference as well as more specialized studies of national systems), Cross-Cultural and Case Studies (works concerned with a particular aspect of education in either a number of countries or a given country), and Library Tools and Research in Comparative Education. The whole is complemented by two admirable indexes.

As one would expect, errors are almost non-existent, but the statement on page 117 that 'Education Index', the American periodical index, is 'a subject and author index in one sequence' should be modified: since July 1961, to our loss, it has consisted of a subject index only (and since July 1963 its bound cumulations have appeared annually, not biennially as stated); author entries, however, are due to reappear towards the end of 1969. Omissions are mainly matters of opinion or recency: the one at the top of my short list is 'Educational Systems of Africa' by M. Sasnett and I. Sepmeyer, a massive 'raw data' survey of the entire continent, except Egypt, published by California University Press in 1966.

'Comparative Education through the Literature' fully lives up to its 'A bibliographic guide': much more than a catalogue of references, it describes and discusses the literature it surveys. The chapter on 'Imaginative Writing and Comparative Education' for example, based on the premise that 'imaginative literature can add greatly to an understanding of educational problems and the social milieu in which they find expression' (page 11), pays special attention to Australia, New Zealand, Canada and some 'emergent' countries, and illustrates well my view that though this guide is primarily intended for a particular university and college readership it should also be brought to the attention of the internationally-minded non-specialist who is pursuing serious inquiries.

Graham Hatton,  
Senior Assistant Librarian,  
Reading University Education  
Library.

**'Susan Isaacs'**  
**D. E. M. Gardner**  
**Methuen, 1969. 30s.**

An attempt at a reconstruction of a 'struggling, striving and radiant human being' are the words used by Dr D. W. Winnicott to describe this book in his vigorous and illuminating foreword. There is in no sense a let-down from the resulting anticipation of the reader in the chapters that follow. This first biography of Susan Isaacs written with sensitivity and imagination by her successor and friend, Dorothy Gardner, permits one to share in the struggles, strivings and triumphs in a most intimate way without in the least feeling that one is an intruder. An awareness of the need for restraint is conveyed which leaves the reader, whose contact with Susan Isaacs may have been limited, some outlet for the imagination. For those who were not privileged to hear her lecture and for those who have met her only through her books, or who are meeting her for the first time here, this biography provides the historical background as well as the personal history of one of the most influential educators in the field of early childhood education of this century.

Susan Isaacs directed her intellectual energies to the immense task of relating theory and practice in early childhood education. She is numbered among the few who have had the courage to learn from children while accepting a major responsibility for their education. She saw the significance of children's behaviour and the role of the teacher as it had never been seen before at the first stage of their school life. No-one with knowledge of her work is likely to under-estimate the need for the highest intellectual and personal qualities in teachers of young children.

Miss Gardner brings out clearly the struggle that the young Susan had in her relationships with her father and step-mother and how dramatically she broke through the seemingly impossible barrier put up by her father to her entry into higher education. Her father seems to have been the only man who was blind to her intellectual abilities: to Professors Findlay, Pear, Myers, Sir Cyril Burt, Sir Percy Nunn and Sir Fred Clark, her intellect and character were seen as brilliant and outstanding. Her highly original and creative approach to education was acknowledged by the setting up of the Child Development Department at the University of London Institute of Education of which she was the first Head.

Continuing contacts with ordinary people through her articles in the *Nursery World*, under the pseudonym of 'Ursula Wise' and through personal correspondence, was clearly fundamentally important to her. Careful observation of children's all-sided development with concern that the child's own experience should be at the centre of the study was the basis of her teaching. What this experience meant to the child was to be the essence of the student's increased insight and understanding. The influence of the work and thought of Melanie Klein is clearly indicated as is the struggle between the therapist and the teacher in Susan Isaacs herself which reached its climax in her decision to accept Sir Percy Nunn's invitation to open the Child Development Department.

The reader catches something of her obvious delight in vigorous, challenging discussion and of her personal love of friends, flowers and intimate home life. There is much original material including quotations from letters and lecture notes with particular references to the Malting House School and the early days of the Child Development Department where Miss Gardner writes from first-hand experience as she was a student in the first year of the department's existence.



# *Towards Social Education — one approach*

**Helen Hunter**

It is a long time since children were expected to come into school, sit in a classroom arranged with rows of desks, and learn the same thing as all the others in that class, not only at the same time, but at the same rate.

We no longer expect a set degree of competence from each child by the end of week one, month two, or year three. Acceptance of differing abilities, aptitudes, and rates of growth has released the teacher from 'teaching towards the middle of the class,' (as I was advised to do when I started teaching twenty years ago), a policy which only resulted in leaving the intelligent children unstretched and therefore bored, and the slower ones far behind and frustrated. It is doubtful whether even the so-called 'middle' thrived; one suspects it may have been like so many 'means' and 'averages,'—non-existent.

Today we can be grateful that children are allowed, even encouraged, to learn at their own rates, according to their own interests and abilities. The brighter children can learn to stretch themselves, while the slower developer has only his own performance to compete with and improve. Not only is everybody happier and more fulfilled, but they actually learn more; educationally it works better than the old system, which was based on inadequate knowledge of children's learning needs.

But we have not been content to state simply that children learn at different rates, and leave it at that. Having altered the existing framework to allow for different rates of growth and achievement, we have applied ourselves to studying the individual differences and difficulties as they occur. A good teacher knows the stage each child is at in any learning process, and actually facilitates his progress to the next stage by structuring materials and environment accordingly. He allows the child to discover for himself and to practice skills to his own rhythm; yet he does not simply abandon him to random discoveries and repetitive practice; rather he tries to create situations

and present materials in such a way that the discoveries made and the skills acquired in one situation act as a springboard towards those to be reached and mastered in the next. Having won a general freedom in the choice of content and method to suit himself and his class, the teacher is now prepared to accept the apparent restriction of more structured learning situations within that freedom. He wants meaningful description of the stage each pupil is at in any area of learning, and he needs accurate diagnosis of the difficulties any child is having in progressing from one stage to the next. For only then can he devise the situation and programme most suited to the particular pupil's needs at any one time and in any one area. Only this kind of response on the part of the teacher is relevant to education in the real sense of the word.

Academically, then, the picture, in our primary schools at least, and increasingly in our secondary schools, is one of a permissive framework; but within that framework more and more attention is being given to constructing definite programmes suited to individuals and small groups, and devised to produce certain assessable results. (This will take a lot of the guesswork out of the old so-called 'eclectic' approach, by which many of us meant that we tried everything and never knew what — if anything — had worked.)

Somehow, and perhaps it is to be expected, in the sphere of social education we seem to be still at the first stage in this kind of development. We have achieved a permissive, accepting climate, in which freedom of expression and non-conformity are allowed, as long as they do not endanger the effective functioning of the group, this balance varying from school to school and from teacher to teacher, as one would expect. In this atmosphere the child's happiness and well-being are considered to be at least as important as his academic attainments, while the child is to be valued for himself, rather than for his intelligence alone. It is implied in the class and school that certain attitudes are more acceptable than others; praise and blame are awarded to reinforce social values. But we seem to have been content so far to deal with social education in this general way, only interfering here and there if standards seem at risk, or if the general equilibrium may become upset.



Will there come a time when we might wish to look more closely at the stages involved in each individual's emotional and social development, with a view to creating, much more deliberately than we do now, situations and programmes where the children are faced with social and emotional facts and have practice in handling these?

This would entail, as it did in the academic field, a meaningful description of the emotional and social stages we can expect children to go through, together with accurate diagnosis of individual difficulties and problems.

I know that good infant and junior teachers are applying these procedures, casually and incidentally, in simple form, at present, where they see an obvious need for them, e.g. they encourage the over-shy child to be more extrovert, they persuade the possessive child to share more readily, etc. But is such an unsystematic approach at this kind of level sufficient in an age when techniques of persuasion and indoctrination are becoming more and more sophisticated, and probably more and more effective? Can educators afford to leave their pupils ill-equipped to handle emotional and social predicaments? Or should we not consider it a grave dereliction of the teacher's role to leave such areas of development to chance?

In the past we have tended to allow social and emotional factors to take second place to academic ones. We have often pretended to advocate certain teaching methods and approaches on the grounds that they were socially justifiable, when in fact they had already proved themselves on academic grounds, e.g.

1. group teaching is good because it gives practice in being in groups, in reacting and interacting, in helping each other.
2. authoritarian role of teacher is bad because it discourages democracy.
3. giving children a choice of activity is good because it gives practice in making decisions and judgments and encourages awareness of preferences.

Of course the situation is ideal when, as in these instances, academic and social needs are met together satisfactorily, and I am not suggesting that social or emotional criteria should have priority over the academic. What I am suggesting is that before the demands of the two areas can be

met we must take a closer look at the socio-emotional part of the field and tailor procedures to fit them, if this is possible and practicable, since we are lagging behind in planning for them. Whether they can be programmed for and structured for in the same way as other areas of learning is doubtful; we should require the co-operation of sociologists, therapists, psychologists and psychiatrists in such an enquiry. But at least at the end of it we would be in a position to compare both sets of programmes and structurings (those for academic topics and skills, and those dealing with social and emotional aspects) to see wherein they might be married, wherein they must be tackled quite separately, and wherein one must take precedence over the other at any one time.

Assuming that such an investigation was made, and that in time suitable techniques were devised, would teachers be reluctant to use them, on the grounds that the whole exercise had an atmosphere of manipulation about it? One could imagine genuine scruples on the grounds that a '1984' type of danger might be the outcome. For there would certainly be a strong element of manipulation in such methods. But the manipulation would be of environment, not of people. As it is just now our social education so often consists of manipulating people, usually without their realising it. We rely on so-called 'good' relationships to allow us to do a spot of emotional blackmail, frequently, imposing our own values and attitudes, however gently, on our charges, sometimes fooling ourselves that **they** did the choosing! How often, for instance, do we handle a child's aggression by denying its existence, or by playing it down, or by curtly condemning it, or by keeping him from expressing it at least, without doing any more than that about it? We seldom recognise his aggression as valid, train him to recognise it and help him to handle it more appropriately; instead we are often content to train him out of it, or train **it** out of **him**, whichever description is the more appropriate.

A more enlightened approach might give him practice in feeling aggression (his own and other people's), in recognising it, and in using it constructively, rather than in repetitive outbreaks progressing nowhere, or in hardening inhibition



ready to break down in any later condition of stress. For we must distinguish between real self-control, and **apparent** self-discipline which is only expedient expression and convenient conformity. This kind of experience, — and I chose aggressive feelings and behaviour as the example only because we seem so preoccupied with the theme of violence today — would be afforded in the security of the familiar peer group and under the sympathetic supervision of an accepting teacher, so that the structured or simulated situations would have the value of real ones, but would occur within the protection and safety of a continuing, stable, and trusted framework. The hope would be that practice thus acquired in working through attitudes and feelings would later give perception and strength when transferred to real living.

The aim of any socio-emotional education, then, would certainly not be to destroy the conflict and tension in our lives, but to enable us to carry and contain these more comfortably, for they are the essence of real, sharp living. To be without them altogether, or to be the victim of them in ourselves, is death, even in life.

The keynote of the present trend in academic education is flexibility; not the production of sets of people with the same sets of facts memorised, the same areas of knowledge covered, or the same skills mastered. We are in doubt about which facts and which skills will be of most value, and for how long, in our changing world, so we aim at cultivating attitudes to learning which will equip the pupil to adapt himself to whatever circumstances he meets, — attitudes like enthusiasm in enquiry and confidence in tackling new problems. The approach would be similar in social and emotional education, except that the emphasis of course would be on feeling, rather than on thinking. Modern methods aim to teach children not only to learn, but, more particularly, **how** to learn; they learn about the actual process of learning as they are actually doing it. To this would be added, if there were a parallel social education, learning about feeling; children would learn **how** to feel. Just as the emphasis is on relationships between ideas, and on patterns of thought, so the parallel bias would be towards the relationship between one feeling and another, both in oneself and between oneself and others; it would concern itself with patterns of

feelings, and with the connections between actions and reactions, again both in the individual and the group.

The area of the curriculum which comes nearest to dealing with these matters at present is that represented by music, drama, role-playing, story-telling, poetry and literature. But these could be supported in their universal approach by more systematic, individual-orientated schemes. At what stage this kind of programme would be handled purely symbolically and by analogy, and at what stage children could begin to verbalise and analyse their experience and perceptions, would have to be carefully considered. Unless we do make a serious beginning towards studying these possibilities we may be in danger of producing a generation of lop-sided individuals, academically competent but quite ill-equipped emotionally and socially to meet the changing demands of the new age. We need to be able not only to meet changes in work needs, but also to meet with equanimity changes in social values and attitudes (if 'generation gaps' like the one we are presently experiencing are to be avoided). Just as we cannot afford wastage of talent and resources in the economic and industrial field, neither can we afford them in the social and emotional field. Such wastage means unharnessed power which is likely to find outlets not necessarily to society's benefit, either now or in the future.

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# *Education and the Resolution of Conflict\**

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This paper deals with education and the resolution of conflict in the United States of America. Because the problem of the relationship of education to the resolution of conflict is universal, an exploration of education and conflict in an American setting may also prove to be of interest to educators in other lands.

We all live in a time of international conflict in which small and large nation states struggle against each other and enter into uneasy alliance against potential enemies. Looming over all international conflicts is the spectre of devastation of the planet through nuclear bombs and attendant war.

We all live in a time of interracial conflict involving antagonism and lack of understanding among lighter and darker races. In the United States the major conflict continues to be between whites and Negroes. But new dimensions of the struggle include intraracial factors such as the tendency of some who call themselves black toward separatism and of some who call themselves Negro toward integration. Social class differences further complicate the picture.

We in the U.S.A. live in a time of religious conflict, apparent not only through the standard divisions into Catholic, Protestant, Jew, but also among conservative, liberal, and radical religionists of many faiths, struggles concerning government support between the church and the unchurched, and varying viewpoints even within religions historically thought of as monolithic.

We in the U.S.A. live in a time of political conflict between parties and within parties. It is a time of continuing struggle for power in the political arena among interest and ideological groups.

We in the U.S.A. live in a time of economic conflict more often marked by vigorous bargaining and the weapon of the strike than by the labor-management violence characteristic of the nineteenth century and apparent in some decades of the twentieth century such as the 1930's. But the economic struggle among groups as to who gets what continues to be sharp.

We in the U.S.A. live in a time of generational conflict. While it may have always been present, it is so taken for granted today that the expression 'generation gap' passes into the language, indeed, into television titling of programs.

We in the U.S.A. live in a time of student-faculty conflict characterized by student dissent on college campuses and increasing student unrest in the high schools. Tactics of school administrators run gamut from repression by the police to unconditional surrender.

We in the U.S.A. live in a time of school-community conflict as others than the elite parents historically interested in the upward mobility of their young grow concerned about the schools. Specifically, the poor, especially the Negro poor, demonstrate for better education for their children. After a period in which the school administrative hierarchies of America appeared impregnable bastions, the central cities move toward decentralization and approach the vexing problem of true community control.

We in the U.S.A. live in a time of conflicts among those who represent aspects of the educational endeavor—teachers, administrators, board members. They conceive their roles differently; sometimes they differ on economic matters or on priorities.

We in the U.S.A. live in a time of conflicts among educational organizations, notably between the approach of the union and that of the educational association but also in the form of a struggle for power and influence among professional organization competing for the financial and membership support of educators representing specializations.

What is the meaning or the essence of 'conflict'?  
What are some possible views concerning  
'education and the resolution of conflict'?

\*Text of address delivered at United States Section, W.E.F. Conference, Roosevelt College, Chicago, March 1969.



As to the definition of conflict, Webster's New Collegiate Dictionary defines it as (1) 'A strife for mastery; hostile encounter; a fight, a battle; especially, a prolonged struggle. (2) Clash or divergence of opinions, interests, etc., especially, a mental or moral struggle occasioned by incompatible desires, aims, etc.' As a synonym, Webster suggests 'discord.'

Scholars of conflict, however — for there are scholars of conflict as there are scholars of most of man's various activities — suggests definitions more neutral in tone, less exclamatory, and more analytical. For instance, Ross Stagner, of Wayne State University in the U.S.A., in **The Dimensions of Human Conflict**, defines conflict as 'A situation in which two or more human beings desire goals which they perceive as being attainable by one or the other, but not both.'<sup>1</sup> Professor Stagner adds that in conflict there must be at least two parties, that each party is mobilizing energy to obtain a goal, a desired object or situation, and that each party perceives the other as a barrier, however wrong or unrealistic that perception may be.

The versatile economist Kenneth E. Boulding, formerly of the University of Michigan and now of the University of Colorado in the U.S.A., in his book, **Conflict and Defense: A General Theory**, defines conflict as 'a situation of competition in which the parties are aware of the incompatibility of potential future positions and in which each party wishes to occupy a position that is incompatible with the wishes of the other.'<sup>2</sup> He believes that 'all cases of conflict involve competition (in the sense that any potential positions of two behaviour units are competitive when they are mutually incompatible) but that not all cases of competition involve conflict.'<sup>3</sup> In other words, Boulding treats competition as the general case of striving for mutually exclusive goals, and conflict as the instance in which the parties are aware of this incompatibility. Professor Stagner comments on Professor Boulding's definition by saying that it places more stress on the awareness of the parties of the fact that they are in a conflict situation than does Stagner's own definition.

I will draw on both experts with respect to their common ground and will define conflict for the

purposes of this discussion as 'a situation in which two or more human beings desire goals which they perceive as being attainable by one or the other, but not by both; a situation in which each party wishes to occupy a position that is incompatible with the wishes of the other.' Thus I should avoid not only 'conflict' between the authors but even 'competition' between them for my allegiance!

It seems to me that there are at least two major differing positions taken by educators with respect to the topic, 'Education and the Resolution of Conflict.' One position I will call the standard educational position. The other position I will call the sociologically-influenced educational position.

The standard educational position regards conflict as undesirable. After all, the very word 'conflict' itself has a negative or bad connotation. The antonym for conflict is 'harmony,' and certainly this is a pleasant word indicating a desirable state. But the synonym for conflict, as we have found already from Webster, is 'discord' and who save for a musician using an occasional contrasting dissonance regards 'discord' as good? Listen, for instance, for the negative emotional tone of the synonyms for the word conflict in a book of synonyms, J. L. Rodale's **The Synonym Finder**: 1. Discord of action, opposition, clashing, inconsistency, disagreement, dissonance, interference, inharmony, disunion, antagonism, dissent, division, dissension, variance, contention, misunderstanding. 2. Controversy, quarrel, litigation, altercation, dispute, ranting, bickering, vendetta, turmoil, feud, jangle. 3. Clash of arms, encounter, fight, battle, fray, combat, armed strife, contest, affair, prolonged struggle, brush, hostility, engagement, affray, skirmish, passage of arms, warfare. 4. Bout, tussle, scuffle, scrimmage, set to, broil, fracas, melee.

If we add to this common usage of conflict as a negative undesirable situation to be 'resolved,' the teacher's experiences with conflict as a playground, fight, a scuffle in the halls, and an angry word or blow, we may be able to understand better the standard educational response to the existence of or even the threat of conflict. That response is to proceed as swiftly as possible to bring an end to any actual or potential



situation 'in which two or more human beings desire goals which they perceive as being attainable by one or the other but not both.' From the standard educational point of view, the thing to do about conflict, which is regarded as undesirable in itself, is to avoid allowing it to ever develop or, should it develop, to bring it to an end as swiftly as possible, sometimes even by the very violence which is deplored as a necessary concomitant or conflict.

When the standard educational position is expressed in philosophical and intellectual discourse, the view taken is that, instead of conflict, there should be tolerance, the disposition to tolerate beliefs, practices, or habits differing from one's own, frequently illustrated by permitting the existence of religious opinions and modes of worship contrary to or different from those of one's own. Philosophically, it is held that we should 'accept' others. One distinguished American philosopher of democracy repeatedly used the phrase 'widening the area of shared interests' as his standard for democratic procedures. 'Resolution' means the act or process of reducing things to simpler form, arriving at answers and solutions. So, in accordance with the standard educational view, the role of education with respect to the resolution of conflict is to use a battery of approaches to avoid conflict and to eliminate or at least reduce conflict should it arise. The goals are harmony, co-operation, mutual acceptance, tolerance, working together, achieving good human relationships.

The sociologically-influenced educational viewpoint is somewhat different. The sociologically-influenced viewpoint often begins with the assumption that conflict is necessary to change and progress. Some would go as far as to claim that every major advance in civilization has come about through conflict and document the point with a citation of a long list of revolutions which were bloody and destructive but which, it is now agreed from the vantage point of historical perspective, were helpful to the progress of mankind. At the very least, the sociologically-influenced point of view claims that while conflict may be bitter and destructive it may also be fruitful and constructive. One American educational sociologist, for instance, recently titled

an article 'Creative Role of Conflict.' Sociologists such as Simmel in his book **Conflict**<sup>4</sup> and Coser in **The Functions of Social Conflict**<sup>5</sup> have defended conflict as a useful instrument for the achievement of social integration.

Given such a perception of the past contribution and potential of conflict, the sociologically-influenced viewpoint advocates not the aversion or the speedy repression of conflict but instead acceptance of conflict for incorporation into the educational process. At this point, the sociologist gains allies from the ranks of psychologists who advocate as therapy, not the repression of aggressive tendencies, but their expression in the interest of mental health.

When the sociologically-influenced educational viewpoint is expressed in philosophical terms, we are assured that conflict is inevitable and may indeed be healthy. For instance, we are told that the only solution for struggling groups of peoples abroad or suppressed minorities such as Negroes or relatively powerless groups such as teachers in the United States is to reach for power themselves. Some contemporary educational sociologists believe that this approach calls for conflict, calls for the ability to bring to bear the pressures necessary to make one's interests felt in communal decision making. As a result, dysfunction is introduced into the system until the social order comes to recognize the interdependency of the whole towards parts. The viewpoint regards every classroom as a laboratory on how to take power, how to shield the group from power which is abused, how to work through shared relationships. In other words, the role of education with respect to conflict is regarded as active fostering of confrontations.

Most of us may tend to polarize toward one or the other of these major alternatives.

Neither of the two major points of view are completely persuasive to me. From my point of view, there are some weaknesses in each which will require remediation if education is to be properly related to the resolution of conflict. Which brings me to my basic assumption about education. To me, the basic function of education is to foster intelligence. Call it by whatever terms with which you are most



comfortable — whether thinking, reasoning, using intelligence, reflecting, examining alternatives, or what you will. I will not quarrel with your particular pattern of words so long as they support the general idea.

Given the assumption of the primacy of the development of intelligence as our educational function, both major viewpoints appear to me to have vulnerable points. The vulnerability of the traditional educational viewpoint is that it avoids and evades potential conflicts to which intelligence should be applied and shortcuts or eliminates existent conflicts to which intelligence should be applied. It tends to undercut the very types of problems which should be central in the curriculum of the schools, the controversial issues, the unsolved problems, the closed areas which should be opened. It settles too easily for specious and flabby reconciliations.

The weakness of the sociologically-influenced educational viewpoint is that, while it provides groups of educators the opportunity to deal with conflicts, the sociologically-influenced viewpoint provides no ground rules under which the conflicts are to be resolved. Apparently, any means may be used as the conflicts proceed and as contending groups reach for power. But the ground rule I would insist upon is the use of intelligence, including the consideration of alternatives in terms of values and consequences.

To those who say that revolution, not the use of intelligence, is somewhat necessary, who cite the experience of the United States born in the American Revolution, and who quote Thomas Jefferson for support, I must point out that Thomas Jefferson was a man dedicated to reason who accepted revolution only after he had applied his intelligence to all possible alternatives and examined their values and consequences. In the Declaration of Independence, Thomas Jefferson as the chief draftsman cautioned, 'When in the Course of Human Events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes

which impel them to the separation . . . Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes.' No support for random revolutions by mindless revolutionaries can be derived from the intellectual Jefferson and the American Revolution experience.

Perhaps the time has come for sociologists to go beyond describing the necessity for reaching for power and the inevitability of the attendant conflicts. Perhaps we need today more incisive thinking on the relationships of reaching for power to the fundamental commitment of education to foster intelligence. Perhaps we need more incisive thinking on the relationships of conflict to values and goals in the fragile framework of human interrelationships. After all, we do live in an era when the potentiality for destroying ourselves through readily available technology is apparent. As Ross Stagner phrases it, 'We face not only the scholarly and intellectual challenge of trying to understand a phenomenon which has characterized the human race throughout its known history; we face also the desperately practical problem of devising methods of dealing with conflict, of defusing the bombs, of providing safety valves for intolerable pressures. Understanding must come first.'<sup>6</sup>

As Kenneth Boulding phrases it, 'In the understanding of these conflict processes lies the opportunity for their control, and perhaps even for human survival. We cannot claim that our understanding is enough, and much work yet needs to be done, but it can and must be claimed that the understanding and, therefore ultimately, the control of these processes is possible. In that lies the present hope for mankind, for, without conflict control, all other hopes for human welfare and betterment are likely to be dashed to the ground.'<sup>7</sup>

#### Footnotes

- 1 Ross Stagner (ed.), **The Dimensions of Human Conflict** (Detroit: Wayne State University Press), p. 136.
- 2 Kenneth E. Boulding, **Conflict and Defense: A General Theory** (New York: Harper and Row, Publishers), p. 5.
- 3 *Ibid*, p. 4
- 4 George Simmel, **Conflict**, trans. Kurt H. Wolf (Glencoe, Illinois: The Free Press).
- 5 Lewis A. Coser, **The Functions of Social Conflict** (Glencoe, Illinois: The Free Press).
- 6 Stagner, *op. cit.*, p. 135.
- 7 Boulding, *op. cit.*, p. 328.



# *Student Counselling Services in British Universities*

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Though concern for guidance service at the higher levels of education is not a new conception in Europe, it has generally been conceived in informal rather than in formal terms. In this sense Britain perhaps has been ahead of many European countries with halls of residence and the tutorial system, and, at least in comparison with some other countries, has maintained a better contact between teacher and taught. In this respect, the small American institutions (less than 1,500) are not so unlike our universities. Though in the American setting there is an administrative officer (the dean of students engaged in part or full time administration of student services), in general, faculty members with no special training in counselling cope with many of the problems of advisement that arise. For most larger institutions, however, in the U.S.A. activities of this kind were organised on a more professional and specialized basis many years ago. These universities run a counselling centre employing professionally trained counsellors who see on average approximately 10% of the student population per year. Counsellors see counselling as a continuous complex process, as is indicated alone by the fact that the number of sessions devoted to an individual student may range from 3 to 12 or even more. In addition to this basic work with the personal/social and other problems of students, these centres may incorporate the training of counsellors and carry out research.<sup>1</sup>

In Europe, the traditional approach to matters of this kind is now altering. Some of the factors contributing to this change are fairly obvious. The universities have not escaped the effects of the far reaching social and technological changes which over the last decade have radically altered European society. Most of them have substantially altered both in size and in composition. Casual, ad hoc guidance of students which served the needs of smaller, more homogeneous and less complex communities in a comparatively stable society are unlikely to be sufficient to cope with the needs of students in contemporary society. This is

emphasised by a number of facts ranging from spectacular indices of stress such as the suicide rate on one extreme to the statistics of the drop-out rate at the other (average wastage through early discontinuance of university education in this country is estimated at 14%). In between, it is being recognised, lies a wide range of student problems requiring specialized, professional help, problems which act as a source of worry and distraction and which may considerably reduce the efficiency and competence of the individual in a learning situation. In more recent times, the arrival of student 'unrest' has underlined from a different angle the truth that students do not live by books alone.

A recent international conference on the topic of Guidance in Higher Education attended by delegates widely representative of people in higher education showed that many administrators in European universities are becoming increasingly interested in these matters and are examining new ways of looking at old problems of pastoral care.<sup>2</sup> It was also clear that thinking and planning in this field in Europe is gradually moving towards a model similar to the professional counselling services that have evolved in North America. Though the delegates disagreed on a number of issues, they were unanimous that informal guidance arrangements operated by members of the teaching staff were no longer sufficient. A formally structured guidance service staffed by qualified personnel was seen not as a luxury but as a necessity. This conclusion was reached as the result both of an interchange of professional experience among the delegates and from a consideration of the results of long term follow up studies of the effects of counselling.<sup>3</sup> Such studies have demonstrated that counselling in the proper sense, properly carried out, is an effective educational enterprise, in this respect ranking only behind the teaching of the basic skills of reading, writing and arithmetic.

The adaption of such ideas would not only require the employment of new personnel and the formation of a new office with which the majority of universities in this country are unfamiliar. It might require a new humility on the part of some members of university staffs and a recognition of the fact that their efforts are no longer enough to ensure that the educational,



vocational and personal needs of students are properly met. There are a few, of course, who still rant at the wicked ways of students and insist that they should be made to behave properly. The futility of this approach is readily apparent. It is not so easy, however, to accept that much well-intentioned advice can also be ineffective. In an anti-paternalistic student society in which there is increasing emphasis on freedom of choice and responsible participation, more traditional conceptions of advice-giving are becoming less and less appropriate. The less-directive approach inherent in the whole conception of counselling which stresses individual growth and responsibility is much more relevant today; some would say a vital necessity if young people are to achieve their full status as human beings.

It may be thought that the provision of a counselling service will render tutorial arrangements and other staff-student contacts less important. Advocates of counselling, in fact, are more likely than most to accept that a teacher's function at all levels of education is to try to understand the student as a person and to give him support where needed. Delegates at the international conference were unanimous in stressing that relationships existing between all members of staff and their students were of fundamental importance. All university personnel were seen as indispensable to a good counselling service which in its turn was envisaged as providing constant feedback, feedback which might indeed change the institution itself. A counselling service, in fact, run on proper lines is more likely to be accepted as a boon by members of staff, wardens of halls and others, rather than as an intrusion on their territorial rights.

What is an organized service of this kind like in practice? A thumbnail sketch of a not untypical service in a small-to-medium size university in North America will serve to indicate what is intended by a formal system of counselling. Take as an example, a university with approximately 5,000 students and with a student counselling centre employing 8-10 people to deal with general problems of advisement and student problems of all kinds.

The foundations of the service were laid after World War II when advisors were appointed to

help cope with the many problems of course selection and careers planning besetting older students who had just come in after their discharge from the Armed Forces. The academic deans found that these advisors had been most helpful not only to the mature students but also to other students who made use of their services. When, therefore, in due course, the Government withdrew its financial support a committee was appointed to consider the position and as a result of their deliberations, it was decided to form a university supported Counselling Service, staffed primarily by psychologists. The task of these early counsellors was envisaged as that of acting advisors to the academic deans and of giving direct counselling assistance to students in such matters as careers and academic planning. Soon, however, it became evident that the great need was for persons to assist students who had emotional or other problems. Difficulties attending the evolution of the service were gradually resolved. While overlapping responsibilities e.g. engendered some initial difficulties between counsellors and the students' health service, the position was soon reached where both centres operated as independent services but maintained close working relationships. Again, problems encountered when a training programme for counsellors was added to the provision of services were eventually overcome and a good working balance between the two functions established.

At the present time the most important function of the centre is that of providing a confidential service to students with respect to such factors as vocational planning, study method counselling and personal/social counselling. The last mentioned accounts for as much as 60% of the work done. In addition to its service aspect the centre also provides a training function and in this task has links with the social sciences in the university. The counsellors employed in the service have academic appointments with some instructional obligations in addition to their counselling work, but devote the major part of their time however, to the latter. They are chosen on the basis of training and experience in psychology and on their capacity to relate well to others. Other staff members in the university, particularly those alert to the importance of



pastoral care, express themselves as being thankful to have available a referral service of this kind, especially in instances where student concerns exceed the competency and experience of the staff member.<sup>4</sup>

The service function in such a centre encompasses a wide range of technical operations, very different from those associated with e.g. a hall tutor's duties. It may include an individual inventory system supported by psychometric facilities, an information service, a placement service, a follow-up service, and, invariably, a counselling service. These operations not only provide direct services to students but are invaluable sources of information regarding student population characteristics and concerns.

The counselling service is considered the central core of the whole enterprise. Superficially it resembles the many informal talks which take place on any campus between staff members and students. To anyone, however, with experience in one of the helping professions or even to one acquainted with the literature in this field interviewing for counselling purposes is recognised as a subtle and complex undertaking. Counselling is not, e.g. simply the giving of information, nor is it the giving of advice, suggestions or recommendations, however well-meant and appropriate these may be in certain circumstances. It is not a process of influencing attitudes or behaviours by persuasion or admonishment or by any other similar means, either directly or indirectly. The counsellor does not impose his own values or decisions on a student, no matter how right they appear to him. Instead, he seeks to help the student to think for himself and to acquire facility and confidence in his own problem-solving ability. To quote from a British statement: 'Counselling is a process through which one person helps another by purposeful conversation in an understanding atmosphere. It seeks to establish a helping relationship in which the one counselled can express his thoughts and feelings in such a way as to clarify his own situation, come to terms with some new experience, see his difficulty more objectively and so face his problem with less anxiety and tension. Its basic purpose is to assist the individual to make his own decisions from among the choices available to him . . .'<sup>5</sup>

To counsel well in this sense demands certain personal qualities and considerable preparation and experience.

It is certain that the next few years will see the emergence of some form of counselling service in many universities in Western Europe. Already, in this country, such a service, with a director and three full-time counsellors is in operation at the University of Keele, and other universities in Britain have made a start in a smaller way.

Assuming that a university becomes interested in the establishment of help of this kind for its student body, how should it make a beginning and what form might such a service take? The service outlined in this paper shows how a number of universities have actually gone about the task: it is not necessarily the model which a university here would seek. At the international conference already referred to there was naturally a tendency among European delegates to seek advice from the Americans who have had by far the widest experience in this field. The American delegates, however, were insistent that each institution must work out its own form of service. Expert consultants could provide much information and help but should on no account be allowed to impose a structure from the outside. A small working party composed of academic staff and students could be given the task of identifying the needs of the university and to put forward suggestions as to how these might be met; or, a broadly based interdisciplinary committee might be set up to conduct an enquiry, which could, e.g. conduct a survey among students, staff, wardens and any other responsible groups. This committee, if broadly representative of the university (staff, students, administration, health service, etc.) would be an ideal instrument for determining the unique characteristics and needs of a particular university so that if a service were to be established there the ultimate design would be tailored to its unique setting.

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- 1 Survey of Personal Relations and Practice in School Counselling Centres in the U.S.A. by Frank A. Nugent and E. N. Paries. *Journal of Counselling Psychology* Vol. 15, No. 1, 1968 pages 94-97.
- 2 Third International Round Table of Educational Counselling and Vocational Guidance. Turin, April 1968.
- 3 D. P. Campbell 'The Results of Counselling: 25 years later.'



- 4 There is a vast literature on student counselling in North America. In compiling this picture the author consulted Professor S. C. Stone of Purdue University and Professor A. J. B. Hough of the University of Alberta.
- 5 National Council of Social Service: Interim Statement of the Working Party on Educational & Occupational Counselling 1969.

## *A Comparison of Happy and Unhappy Pupils in Grammar Schools*

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This work was part of a larger project concerned with a longitudinal survey of the social and emotional development of grammar school pupils undertaken at the University College of Swansea with the aid of a grant from the Department of Education and Science.

The writers would like to thank Mr Kenneth Williams, Research Associate, School of Education, University of Bristol, for reading and commenting on the manuscript.

A group of 23 boys and 26 girls who had on a questionnaire rated themselves as 'Unhappy' or 'Rather Unhappy' in school, are compared with 23 boys and 26 girls who on the same questionnaire had rated themselves as 'Happy' in school. (1).

Consistent differences were maintained between samples as demonstrated by their scores on paper and pencil tests, indicated below, and also in assessments made by their teachers using the Bristol Social Adjustment Guide.

The sample of 'Happy' pupils was matched with

the 'Unhappy' group by: age, sex, parental occupation and school. Both sets of pupils were drawn from a larger sample of 560 boys and 560 girls aged 15+ who were attending 42 grammar schools in England and Wales (2). Apart from the Bristol Social Adjustment Guides, all tests were administered in school by the researchers to the total number of 1,120 pupils.

The striking differences shown between the 'Happy' and 'Unhappy' pupils, while demonstrating the relative ease by which such groups can be isolated also indicates the complex nature of the problems and the difficulties in providing resolutions.

The 'Unhappy' pupils tended to have very high scores on the neuroticism scale of the Maudsley Personality Inventory, whereas the matched 'Happy' pupils generally had more favourable results than either the 'Unhappy' or the larger sample of pupils.

The disparity between 'Unhappy' and 'Happy' pupils was continued by the anxiety and also extraversion scores on another paper and pencil test — the High School Personality Questionnaire — where the high level of anxiety of the 'Unhappy' pupils was especially emphasised.

On another test known as the Money Problem Check List, the 'Unhappy' pupils indicated on all its seven sections, viz: i. health and physical disposition; ii. school; iii. home and family; iv. work and the future; v. boy-girl relationships; vi. relations to people in general; vii. self centred concerns, usually at least twice the number of problems of the 'Happy' pupils.

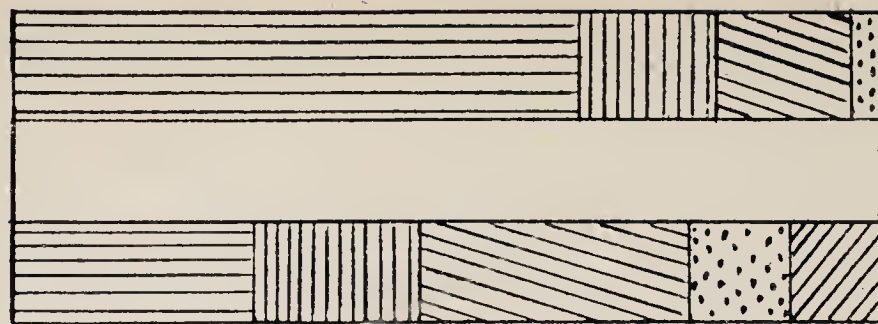
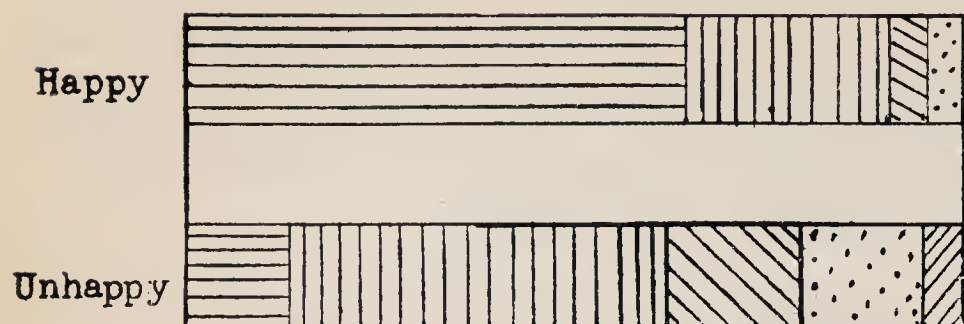
Differences in scores between the two groups were revealed by the teachers' assessments on the Bristol Social Adjustment Guides (3), and also on the questionnaire to the following three questions:

1. I try my hardest in school work:  
Nearly always/often/sometimes/occasionally/  
rarely.

2. Do you consider that your teachers, judged as a whole are:  
Very friendly/friendly/ neutral/rather unfriendly/very unfriendly.

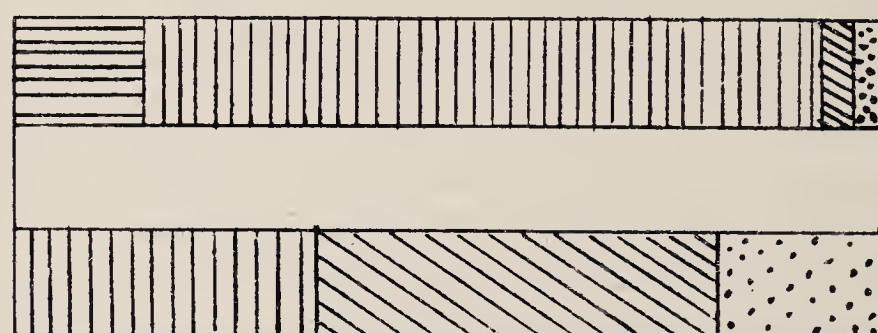
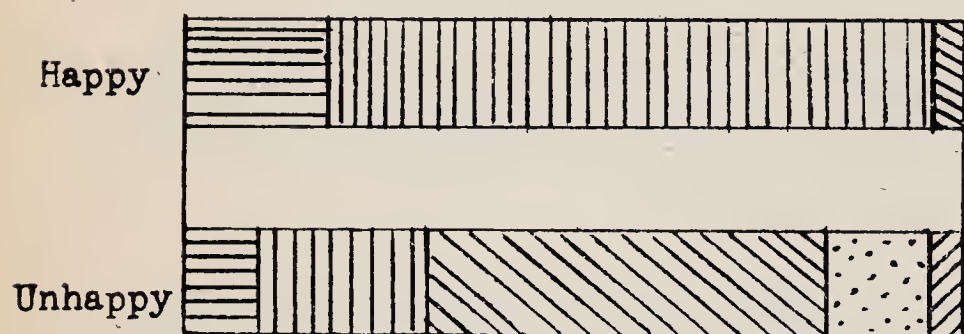


## 1. Try Hardest in Schoolwork



Key  $\equiv$  nearly always  $||||$  often  $\\$  sometimes  $...$  occasionally  $\\$  rarely

## 2. Friendliness of Teachers

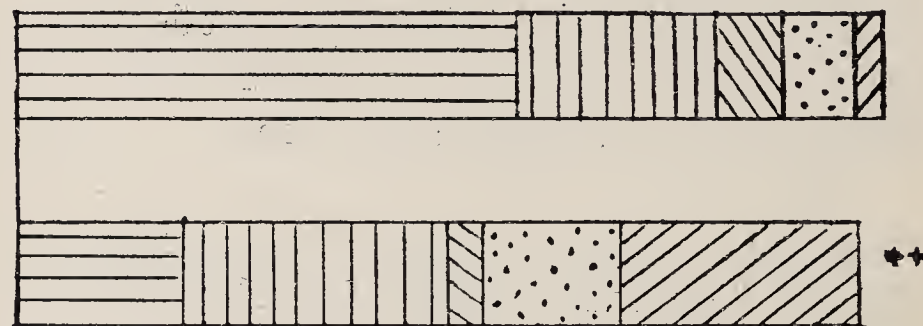


Key  $\equiv$  very friendly  $||||$  friendly  $\\$  neutral  $...$  rather unfriendly  $\\$  very unfriendly

## 3. Like playing football



## 3. Like playing hockey.



Key  $\equiv$  like much  $||||$  like a little  $\\$  undecided  $...$  dislike a little  $\\$  dislike much

+ n = 22

++ n = 25



3. for girls: Do you like playing hockey at school?  
for boys: Do you like playing football (either rugby or soccers) at school? Like much/like a little/undecided/dislike a little/dislike much.

These are shown diagrammatically on the block opposite.

Questions about the pupils' liking for Mathematics, French and Physics, although showing dissimilarities between the two samples, did not differentiate as markedly as in the cases noted above and these differences were not so consistently maintained between boys and girls. Those questions concerned with the pupils' friendships with other children or their shyness or confidence in the presence of the opposite sex showed little, if any, disparity between the two groups.

Head teachers were asked if they would complete, for the sample of 'Unhappy' pupils, a questionnaire attempting to investigate areas not already covered. From these returns it became immediately apparent that some of these pupils had been consistent discipline problems throughout their grammar school career, typically: doing class work perfunctorily, showing failure to complete homework, being hostile to school rules or to the wearing of a school uniform. A headmaster wrote of one pupil, 'he was the most unpleasant boy I have ever met'. Others were apparently shy or timid types and almost unknown to the staff. For others the heads would have been surprised to learn that they had serious problems of adjustment, for they were academically able, their grammar school course had apparently been successful, and they were expected to go on to university, but significantly for many of the 'Unhappy' pupils, their

headteachers indicated that they had not reached the level of achievement of which they were thought to be academically capable, though for one or two it does appear as if the work was beyond them.

Unhappy family circumstances were rarely indicated as affecting the pupils, though this by no means proves that there were none, the support the parents gave to the child varied from total encouragement to complete disinterest, the majority of parents at least passively supporting the school. Headmistresses in general and heads of rural schools in particular, appeared to know more about the children's family than did the headmasters of city schools.

The occupation of parents of the sample of 'Unhappy' pupils reflects fairly well the composition of the total sample, ranging from labourers and skilled craftsmen to stockbrokers and persons occupying important professional positions. The distribution is given below.

The percentages for the 'Unhappy' pupils have been rounded off to the nearest whole number because of the unreliability of percentages for small numbers.

It is an important feature of British education that teachers are not solely concerned with the formal aspects of the teaching situation, but are also concerned with the all-round development of the child. Traditionally the experienced form teacher and head teacher, usually with a considerable tenure in the same school and often with their own roots in the same community, were responsible for pastoral activities. The growth in size of schools, mobility of teachers, the pressures of

Parental occupations of samples							15 plus pupils,					(4)	
	Class 1		2		3		4		5		Unclass- ified	Totals	
		%		%		%		%		%	%		
All boys	80	14.3	128	22.8	266	47.5	58	10.4	24	4.3	4	0.7	560
Unhappy boys	5	22	3	13	12	52	2	9	1	4			23
All girls	83	14.8	151	27.0	233	41.6	64	11.4	27	4.8	2	0.4	560
Unhappy girls	4	15	8	31	9	35	3	11	2	8			26



external examinations are some amongst the many factors that are making this latter aim more and more difficult to fulfil adequately.

Although some unhappiness may be thought to be a necessary consequence of life, the unhappiness of children at a period which should be one of the happiest is not something which should be accepted with equanimity. This sample of 49 children who were prepared to admit to a researcher that they were unhappy, is fortunately not a large percentage of the whole group, but it does suggest that at least among this age group the number is sufficient to be a matter of concern to any Head of a school.

One of the most interesting findings is the negative reaction that the 'Unhappy' pupils showed towards organised games, particularly hockey or football. Whether this is due to a constellation of individual factors ranging from the distaste with which an aesthetically sensitive pupil would view the rough and tumble of sport, a reaction against the 'crudity of the communal changing rooms', the lack of physical energy or volition on the part of the pupil, the inability to subvert his personality to a team or to relax enough to participate in the game without embarrassment or distress, is not known. But it is extremely interesting that both the Bristol Guides and the Questionnaire indicated this trend so clearly.

While the majority of 'Unhappy' pupils had left school after the fifth year, approximately one third had stayed on at school to take a sixth form course and at a second testing, after a gap of 2 years, were still displaying a high level of anxiety. Often the unhappiness seems to be part of a wider malaise that does not originate in the school and may not even come from home. It is a natural tendency for school authorities to judge the pupil in terms of indifferent work, lack of effort, and anti-social conduct, and this is of course a true record of his school career, but most heads would agree that this reporting procedure is inadequate, and that concern about school discipline should be supplemented by a concern for the boy. It appears additionally unfortunate if those pupils displaying the largest degree of unhappiness should also display unattractive personality characteristics and that these characteristics should become a barrier to the

establishment of close relationships with their teachers.

While much of the foregoing is admittedly descriptive and does not attempt to find the underlying causes of the pupils' unhappiness, the polarisation of response between the 'Unhappy' and 'Happy' samples is so marked and also so consistent and while obviously applying only to the samples described here might possibly prove applicable to other pupils in other schools. If the following factors can be applied to a pupil: that he is dreamy, apathetic or listless in class, that he has poor relationships to his teachers, that he is submissive at or uninterested in organized games at school, then this is likely to be one of the unhappy pupils. Perhaps referral to a specialized agency would sometimes be needed but someone to talk to about his problems would be a help. The likelihood is that there is far more wrong with such a pupil than is simply shown in school.

1. Underline the opinion with which you agree.

Altogether my life at school is:-

1. Happy, 2. Fairly Happy, 3. Jogging along, 4. Rather Unhappy, 5. Unhappy. Please comment:-

2. The schools were independently selected and matched in triples to give one boys, one girls and one co-educational school, and so far as was possible equalising variables such as size, environmental area etc. They were equally drawn from South Wales and the West Riding of Yorkshire.

Head teachers were asked if they would take the first name on the register for each form in a year group, then the second name etc. until lists of 20 boys, or girls, in the single sex schools, and 20 boys and girls in the co-educational schools were provided.

3. The following profiles of a 'Happy' and an 'Unhappy' pupil in this sample as seen by their teachers, are given using the actual phraseology of the Bristol Social Adjustment Guide. Most 'Happy' and 'Unhappy' pupils conformed very closely to these profiles. The dissimilarity between the two is immediately apparent.

The 'Happy' pupil greets the teacher in a normal manner and his response to a greeting is usually



friendly. He is always willing to help the teacher with jobs and to answer questions in class; he seeks the teacher's help in class only when necessary; in fact he seldom needs help. His general manner with the teacher is natural. He smiles readily, is normally talkative and appreciates praise.

In class the pupil is well-behaved, always truthful and normally honest with school work; he has never been known to take valuables, money or sweets from other children. His attitude to correction for misbehaviour is a usual one for his age, and the effect is to make him behave better. The pupil works steadily and his standard in English and mathematics is good or average. In manual tasks he sticks to the job and his work is again good or average. At games and in play he plays steadily and keenly, fits in well with the team and is reasonably courageous. In free activity he can always amuse himself.

Towards the other children he is generally kind and helpful and gets on well with them. He is a good mixer and is liked by the others.

His attendance and punctuality are good, he looks after books, and his attitude to class jobs is best described as sensible.

In appearance he is attractive, he is smart and tidy for his age; his sexual development is normal; and he has good health.

The 'Unhappy' pupil, a girl in this case, would wait to be noticed before greeting a teacher but she would then answer politely. She has no wish to volunteer to help the teacher with jobs, and in answering questions in class she is not so much shy as unconcerned. She is too apathetic to bother to ask the teacher for help and sometimes avoids talking to the teacher, but she does talk to the other children. She never brings flowers or gifts to school and sometimes it seems as though she is suspicious and on the defensive, it seems sometimes as though she cannot look you in the face.

In class she constantly needs petty correction and has little compunction about lying. If she is corrected for misbehaviour this will give rise to a resentful muttering on her part, or to her having a resentful expression; but she is too restless to

remember the effect of correction for long. She will not bother to learn and only works when watched or compelled to. The classwork in English of this particular pupil is good, but her mathematics is weak. At manual tasks she gives up easily.

In team games she is eager to play but soon loses interest and is inclined to fool about; in informal play she is healthily noisy and boisterous.

With the other children she is over anxious to be in with the gang; she plays with those of her own age but it appears that she is somewhat of an outsider. She is inclined to misbehave when the teacher is out of the room.

Her attendance is good and punctuality fairly good but she often loses or forgets pens, etc. She has normal sexual development. She has good health but is small in size.

4. The classificatory system of parental occupations was based largely on that of the Registrar General, viz: Class 1, Professional and Managerial; Class 2, White collar workers; Class 3, skilled workers; Class 4, unskilled; Class 5, labourers.

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Mr Dale is the author of "Mixed or Single Sexed Schools?" recently published by Routledge.



# *An Interdisciplinary Study of Pupil Personnel Services*

Eric Seidman, Ph.D., C. Mitchell Dayton, Ph.D., and Mark Peterson, Ed.D. University of Maryland

## **Introduction**

Most educators consider the early years of schooling (the elementary school years; pupils from 5 years to 12 years of age) to be particularly significant and, indeed, a crucial period in the pupil's life. Basic attitudes toward school and learning develop; attitudes toward authority are engendered; concepts of self and others crystallize as children are propelled through this period.

Since it is generally recognized that the attainment of educational objectives by a pupil can be impeded by social, emotional, or specific learning problems, much recent attention has been given to the introduction of pupil personnel services in elementary schools. Long an accepted feature of the body of ancillary services offered at the secondary school level, many educators still consider guidance and counseling to be tentative and untested at the elementary school level.

Despite this, elementary schools throughout the United States have been hiring non-teaching professional personnel to supply those services which are assumed to be most effective in remediating conditions which stifle normal educational progress. These professionals, serving under many different titles, may perform widely varying functions from school to school and from one school system to another. On the other hand, in some instances, personnel with different titles perform similar, overlapping, or identical functions.

Professional positions have frequently been established in response to an urgent appeal for aid, and the well-established model of the secondary school counselor was readily available for emulation. Since the needs and aims of the elementary school differ from those of the secondary school and, presumably, the functions of pupil service workers should differ as well, the consequences have often been confusion concerning the purposes, roles, and functions of

the new elementary school professionals.

## **The Maryland Center Project**

An Interprofessional Research Commission on Pupil Personnel Services (IRCOPPS), comprised of representatives from thirteen professional organizations and funded by the National Institutes of Mental Health, was established in 1963 to foster research efforts centering on the utilization of pupil personnel service workers in the educative process. Four universities were selected as regional centers for these research activities and the University of Maryland was designated as the Eastern Regional Research Center for IRCOPPS. Each of the regional centers focused on an aspect of the total problem; our Center undertook an extensive investigation of pupil services at the elementary school level. Our major purpose was to evaluate the relative effectiveness of counselors or social workers trained and oriented in the traditional manner and experimental workers, known as child development consultants (CDC).

In keeping with the Maryland Center's conceptual framework, the role and functions of CDC's were not prescribed, but were allowed to evolve on the basis of needs manifested by pupils, or expressed by teachers and principals of schools in which CDC's served as full time and integral members of the staff.

The primary thrust of the research conducted at our Center can be summarized in three questions:

- 1) Is pupil behaviour more adaptive in experimental schools having CDC's than in two types of control schools?
- 2) Is there evidence of change in teacher behaviour and attitudes in experimental schools as contrasted with teachers in control schools?
- 3) Will experimentally evolved functions of CDC's differ from traditional patterns?

## **Summary of Designs and Results**

A total of 31 schools enrolling approximately 15,000 students and staffed by over 500 teachers was involved in the project undertaken by the Maryland Center of IRCOPPS. Most schools participated in the project for a period of three



years and this afforded the opportunity to collect data over a sufficiently protracted period of time so that the development of trends might be investigated. Schools were divided among 3 groups within the project:

1) Control Schools — 16 schools had no in-school pupil personnel worker assigned; however, some services were available upon request from school-system based professionals.

2) Traditional Worker Schools — 6 schools had traditionally trained and oriented professional workers (counselors and social workers) assigned on an in-school basis.

3) CDC Schools — 9 schools had experimental child development consultants assigned on an in-school basis.

The overall evaluation scheme involved measurement of students and teachers on a large number of relevant variables and most measures were taken several times during the project (e.g., many measures were taken at the beginning and end of each project year; others were taken only yearly). The general categories of assessment included: (a) student academic achievement as measured by standardized achievement tests; (b) student attitudes toward themselves as learners; (c) teacher ratings of pupil behaviour in classroom settings; (d) teacher self-ratings on a variety of scales related to attitudes toward children, etc.; (e) teacher ratings of the success of the pupil personnel services workers; and (f) activity sheets (known as Functions Logs) maintained by the in-school workers in Traditional Worker and CDC schools.

The intent underlying the design of our project was largely one of discovery; that is, we hoped to provide some research data which would be valuable to schools in decision making concerning the desirability of implementing various organizations of pupil personnel services at the elementary level. While the concept of the CDC was originated within the project, this type of experimental worker was created so that some of the schools would be staffed with workers who were relatively free from professional identifications that had evolved at other educational levels and in circumstances different from the

elementary school environment. Thus, the role of the CDC within a school was to be evolutionary in the sense that the functions carried out would be adaptations to existing problems, concerns, etc. However, the CDC was not, *per se*, developed as an ideal model for the pupil personnel worker at the elementary school level.

The general findings from the Maryland Center project can be summarized in terms of the 6 assessment categories:

(a) There was no evidence for a differential effect on student achievement among the 3 types of schools. While minor year-to-year variations were evident, no pattern of superior academic performance can be attributed to any of the pupil personnel services arrangements.

(b) While no consistent trends were noticeable during the first two years of the project, there was evidence for a more favorable pattern of self-concept among students in schools staffed by CDC's during the third project year. While speculative, this change may be a necessary precursor to desirable modification in student behaviour and academic performance.

(c) Teacher ratings of pupil classroom behaviour showed no consistent trend during the project.

(d) While a variety of changes were noted in attitudinal dimensions of teachers, none of these could be unequivocally associated with the type of worker present in the schools.

(e) The presence of in-school workers (either Traditional or CDC) provided a sensitization of teachers to the existence of problem students and this was displayed by a higher rate of nomination for professional services in schools with these workers. Also, as would be expected, the onset of services was slowest in the Control schools. When referrals were made to in-school workers, there was a tendency for teachers in CDC schools to rate their student as receiving more benefits from professional services than was indicated in Traditional Worker schools. However, in general, teachers in both Traditional Worker and CDC schools rated their overall satisfaction with their in-school workers to be relatively high.



(f) The Functions Logs revealed that, in certain areas, the CDC's seemed to be evolving a distinctive pattern of functions which represented a position intermediate to the configurations displayed by Counselors and Social Workers. While similar to Counselors in such functionings as serving a wide variety of student-types (as contrasted to the Special Education orientation of Social Workers) and having about 50% of their functions of a remediation nature (as contrasted to 70% for Social Workers), the CDC's shared with Social Workers a tendency to make more visits to student homes. Also, CDC's tended to be more responsible to teacher requests for the initiation of services than did either Counselors or Social Workers. Overall, the CDC gained a uniqueness of functioning which was generally in congruence with the idealized conceptualization given to this type of pupil personnel services worker.

### Conclusion

The major value of the Maryland Center project does not reside in providing any definitive answer to current questions about the proper organization of professional, ancillary services at the elementary school level. Rather, the methodology of the project and the data which have been compiled can provide guidelines for decisions concerning the placement of professional workers in elementary schools. Perhaps the best considered alternative would be to adopt a strategy like that underlying the Maryland Center Project. That is, taking into account local conditions and needs, workers with no particular professional allegiance could be placed in schools; their training could be on an in-service basis. Undoubtedly, such workers would evolve to roles befitting local conditions and these roles would differ from any of those studied in our project. This procedure, while hardly a panacea, has the basic appeal of avoiding stereotypic role definitions and may lay the foundation for an interdisciplinary approach to providing pupil personnel services at the elementary school level.

1 A limited number of comprehensive final reports describing the research effort summarized in this paper are available upon request; inquiries should be made to Dr. Eric Seidman, IRCOPPS, College of Education, University of Maryland, College Park, Maryland, 20742, U.S.A. This research was partly supported by Public Health Service Grant MHO 1428 from the National Institutes of Mental Health and partly by the Maryland State Department of Education.

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## *W.E.F. (Edinburgh Branch)* *Session 1968-69*

Since the Scottish section had chosen 'HOME AND SCHOOL' as its topic for the autumn conference at Pitlochry, the Edinburgh section decided to plan most of this session's programme around that same theme. This meant that our emphasis was on social education, on considering children's emotional and social needs, both as individuals and in groups, and on studying what part the school can play in fulfilling these needs.

We began our session by looking at one of the newest approaches towards social education, namely counselling. Mrs Margaret Tait, Edinburgh Corporation's Adviser on Social Education, was able to describe the kind of current conditions (e.g. large comprehensive schools with resultant danger of depersonalisation) which make some kind of 'pastoral care' necessary. It would seem that most people in education — teachers, inspectors, local authorities — are persuaded of the need for such a service, but there is considerable controversy about the how? and the who? when it comes to establishing any actual counselling system. Are teachers necessarily the best people to undertake this work? Though they may seem the best placed to do so, are they the best qualified? If not could they become so? If so, how? and how soon? and how



many? Alternatively, would non-teachers, e.g. marriage guidance counsellors, therapists, be received well among school staffs? And how would they fit into the present hierarchy and administrative set-up? All these and many other problems have to be sorted out before a counselling service will become universal practice. In the meantime it remains only a pioneering scheme being piloted in a limited way in certain areas.

In view of the above discussion about the respective roles of teacher, counsellor and social worker, it was particularly appropriate that we should hold for the first time a joint meeting with the Association of Social Workers, when Miss Janet Hassan, Psychologist, Scottish Approved Schools, spoke about 'Systems of Communication in Social Work, Classroom, and Clinic.' Miss Hassan outlined the features of an effective communication system, and analysed wherein those in education and social work fell short of these requirements; they were traditional, hierarchial, inhibited, and often discouraged fruitful, purposive communication and co-operation. There was a need for real professionalism among teachers and social workers; that meant setting aside personal philosophies, whether political, religious, social or moral, and getting agreement on a general, professional philosophy which could enable us to find the best possible solution to each problem which might confront us. In the discussion which followed her talk, Miss Hassan hinted that for most of the young people she met in approved schools the educational system had failed because it had not communicated anything to them; it had not succeeded in involving them at all. (We hope to get Miss Hassan to discuss this non-involvement with us at some later date).

To such young people as these, who had fallen out of the normal educational system, we gave special attention at a meeting addressed by Mr J. D. Heatly, Edinburgh's City Prosecutor. He gave a very lucid account of the new Social Work (Scotland) Act, as it will affect young offenders in future, and described how its approach differs from that in operation at the present time. Its success will depend very much on the teamwork of all the agencies concerned, police, welfare and education.

Bearing in mind that all these measures are for the benefit of children and not for the convenience of teachers, etc., we spent one evening with a group of

sixth-formers from a local secondary school. They, as the 'customers', could say what they thought about their own school situation and experience, what they liked and disliked about it, thus throwing light for us on their own attitudes towards us and our methods. In this age of student unrest we feel it is very valuable to keep in touch with the consumers in education, and to help them to feel there are channels of communication open to them.

Attitudes on both sides can be softened before protest has to become violent to be heard.

(One of our concerns today as an Association is that we are not attracting young people to swell our numbers, and we'd like to know if any other Branches have ideas on this issue, or have had more success than us). This year, as an experiment, we inaugurated a study group or workshop, since we felt that there was often a lack of progression and depth in our isolated monthly meetings. However, our first attempt at such a group can only be described as moderately successful, since only about six members joined the group regularly. We set ourselves to look more closely at Home-School relationships, and thought we might actually attempt either some fact-finding operation or some practical piece of work in this area. In the event all we were able to do was to cover in detail most of the current literature about parent-teacher relationships:- Ministry publications, C.A.S.E. circulars, etc., and to discuss in detail what actually happened in the schools of which we had firsthand information and experience. Since we did represent in our group primary, secondary (selective and comprehensive), state, independent, day and residential schools, we were able to appreciate the vast range of needs and of provision in the area of parent-teacher contact. The only conclusions we could come to were:-

1. that there was no one best system of parent-teacher association; rather, each school had to arrive at those means best suited to its own needs and situation.
2. that there was not enough contact between home and school, usually because of size of school, shortage of time, and pressure of other commitments, both on teachers and parents (the amount of contact seemed to get less as the school got bigger, and as the child got older. While this might be just as one would expect, we thought it likely that adolescence was probably a time when



parents and teachers and pupils would most benefit from closer contact between home and school.)

Again we would be interested to know if any other branches have run similar study groups, and if they have been more successful in attracting larger numbers, to form more than one such group, studying different topics, or even different aspects of the same topic.

THROUGHOUT this whole series we seemed to keep returning to two main general themes, namely:-

1. the need for effective communication at all levels, whether between pupil and pupil, teacher and pupil, teacher and teacher, parents and parents, parents and children, parents and teachers, parents and directors, directors and teachers, teachers and social workers, teachers and psychologists, etc., etc.

2. the need for purposive teamwork between all those concerned with the welfare of children- parents, teachers, doctors, social workers, employers, magistrates, psychiatrists, etc., in one inter-disciplinary approach. This entails not only the goodwill of each, but also awareness and understanding of his own situation, attitudes and experience, together with those of other disciplines.

## BOOK REVIEWS

### **Society and the Teacher's Role**

Frank Musgrove and Philip H. Taylor  
Routledge & Kegan Paul  
£1 1s net.

Frank Musgrove is without doubt, the most humorous of modern educationists. In this new book, (a series of research reports and reviews) connected by brilliant epigrammatic passages in which he collaborates with Professor Taylor of the Birmingham School of Education, the writing continues to sparkle with all the hyperbolic wit of his earlier books. Amongst such gems are 'The spread of counselling in our schools is one of the most potentially sinister features of the contemporary educational scene'. On the 'progressive' philosophy, 'The teacher who spoke to his class, as a class, for more than five consecutive minutes must be crushed by a load of guilt . . . The prime requisite of the new teacher is that he shall not teach'. Or, 'There is no more fatal blow to English liberty than the area comprehensive school'.

The major line of attack is developed from Willard Waller's 'The Sociology of Teaching' (1932). The profession is seen as a power elite which however high its ideals is, in fact, **and necessarily**, despotic in character.

The research conclusions on which this book is based are valuable and interesting but perhaps not too surprising. As other researchers have shown, pupils expect teachers to be fair and friendly and in Parson's terms 'instrumental'; keen to teach their subject and explicitly work oriented in the classroom. Parents too are seen to be supportive of the broad aims of schooling, both in terms of the intellectual development and character training of their children. Where the difficulty appears to lie is in the teacher's unwillingness to concur with these judgements publicly. As in the Government's Social Survey 1, teachers are seen to place an overtly child-centred emphasis on 'personality' and 'social training' as central to their work. The question arises as to what extent teachers responding to studies of this kind are prone to 'impression management' under the influence of social desirability factors. It is perhaps understandable that teachers should wish to minimise, or even deny, the less pleasant aspects of their work as agents in the socialisation process; don't we all! Indeed don't all professionals, Doctors and Nurses are surely more likely to emphasise their successful cases and bury their losses.

A good deal of the teacher's difficulties does indeed stem from conflicts which arise from, or within, the job specification; the implicit and explicit social contract for teachers. Various attempts have been made to make lists of such inter-role requirements. But the role is not the person. Whilst clearly an elaborate analysis of the teacher's role (say on the pattern of the Brown/Jacques study of Clacier Metal) needs to be done so that inter-role conflict can be minimised, such sociological explanations of teacher,-parent,-pupil conflict can only be partial. There is need also to take into consideration the personality characteristics of those who make teaching their occupation. Such an approach might also illuminate the author's findings, that Mathematics teachers express a low, and Domestic Science teachers a high degree of role conflict.

A characteristic suggestion thrown up in the final paragraphs of the book is that all schools should become public schools, in the sense that the local authorities would offer 'an educational service to the nation's children which would be sought after or rejected (by the 'client's') according to its merits'. The ensuing internal migration which would follow staggers the imagination. Let's settle for a migratory elite. Enough is enough.

R. L. Richer

### **'The Grammar School Tradition in a Comprehensive World'**

J. N. Hewitson.  
Routledge & Kegan Paul, 1969.  
155 pp. £1 8s.

'Proud of the past achievements of the grammar schools and anxious that they should continue to play an important part in the future', begins the publisher's notice.

Had this idea and purpose inspired the grammar schools a quarter of a century ago, they might have served the nation as outstandingly in the second half of the 20th century as they did in the first. But short-sighted counsels kept them on the bank as rather hostile



spectators while the main stream of secondary expansion surged forward. Their timidity and lack of vision in face of 'secondary education for all' lost them the leadership and deprived many comprehensives of elements and excellences that would have enabled them to offer a full secondary service. But while the best comprehensives have moved on to new visions of excellence, the grammar schools have lost twenty years of that experience and may now have more to learn than to teach.

Here, however, is an interesting picture of a grammar school Head in the conditions of a particular area facing the problems with which Circular 10/65 confronted local authorities and schools. After around 1960 it became evident that the long battle for the comprehensive idea was won and that the nation had the mind if not the means to build comprehensive schools. Some authorities were in real difficulties, especially those who, with singular lack of sociological foresight, had continued long after 1944 to build for a divided system of secondary schools.

Thus when in 1964 in the area described a new Director of Education put before the education sub-committee concerned a report on secondary reorganisation, indicating six alternative schemes, a possible seventh — the all-in comprehensive — being dismissed as impracticable, a tremendous controversy ensued, in which press and public played their part as well as teachers and members of the Council and Education Committee.

I find this the most interesting and illuminating section of the book: a first-hand account of how the machinery for effective consultation had to be created, and — implicitly — of the author's personal part in it. One knows other areas in a similar situation where the same kind of job needs to be done. But what a changed situation confronts heads and teachers in the late sixties as contrasted with those in the early fifties who planned the first comprehensives. For example, within the broad purpose of the former L.C.C. to reorganise its secondary schools, the Staffs of the schools were free to plan the new forms of organisation as they judged best, in the light of old experience and new purpose. Their autonomy gave them an immense sense of commitment and freedom produced great variety.

But nowadays in the light of varied development a director of education can put forward and appraise a number of schemes and it would appear that an education sub-committee can select the one they think most suitable for their area without the teachers having any effective say at all. And the result: the teachers who in any case have to work the plans find them at odds with their judgement.

In spite of the consultative set-up, the teachers' organisations have missed any leading role in re-organisation. It is in their nature to be conservative, in their history to be divided, and in their outlook to be sectional. That locally they managed to reach a consensus in support of a comprehensive plan shaped though not initiated by themselves in the noteworthy revelation of the most original section of this book.

The general intention of the author is to write a prolegomenon to the comprehensive reorganisation of the schools in the area. His thesis is that it would be educational folly to throw away the heritage of the grammar schools' outstanding achievements. He accepts the comprehensive but comes late to the fray. He speaks in the future tense of educational and social organisation, of methods and approaches to a genuine secondary education for all, that for many comprehensive schools are already part of their past. Such schools are now looking beyond this achievement with their eyes on the last quarter of the century. But

where tri-or bi-partitism still prevails, the book is a well-considered guide to the first phase.

Here is a striking instance of the author's judgement: 'If it (the comprehensive) does a first class job with these children (the remedial section) it will almost certainly have got its social and educational priorities right throughout the rest of the school.'

Indeed, I have heard grammar school teachers say, after experience of the comprehensive situation, that they had now begun to find out what the nature of the educational process really was. But we need not let new insights destroy old and tested values. I trust Mr Hewitson will find, as I did, that some of the most original and successful work with the less able 'secondary moderns' is done by previous grammar school teachers.

Raymond King.

### **'Educational Revolution'**

**James Carmichael**  
**Longmans. 88 pp. 12s.**

This is a comprehensive appraisal in 23 short chapters of the whole field of educational change from primary school to university, and of the main interests concerned: the central and local authorities, pupils, teachers, parents, school architects, and educational researchers.

It is readable, vigorously expressed, free from jargon, and sets out succinctly the views of a practising schoolmaster for the benefit of his professional colleagues and the interested layman.

At the outset Mr Carmichael makes clear that evaluation of the changes must await a measure and variety of research that as yet has scarcely begun. He writes in a forward-looking but critical spirit, with a strong infusion of common sense.

His background in the Scottish system gives an interesting perspective to his picture of the English scene (and the Welsh) and may add a useful dimension to the thinking of those not well versed in the distinctive education traditions north of the border.

The trend of his arguments and the liveliness of their presentation may be gathered from a selection of his dicta:

'The greatest impediment to reform is simply inertia.'  
'At the moment the path to chaos is being paved by uncontrolled good intentions.'  
'One cannot defend chaos by calling it variety.'  
'Comprehensive education as a reform has suffered less from its antagonists than from its supporters.'  
'Academic narcissism, which has scant sympathy for lower levels of ability.'  
'Our new society — the best informed and least educated to date.'  
'To advance learning in a social vacuum is to practise an irrelevance.'  
'Of all professions that of teaching must be contemporary or fail in its function.'  
'Education without ethics is merely a brutish and materialistic pastime.'  
'Learning must be international if it is to be rich.'

I hope I have whetted the appetite of readers for a book well worth their attention.

Raymond King.



**Students into Teachers**  
**Mildred Collins**  
**R.K.P. 1969. 98 pp.**  
**Students Library of Education**  
**16s and as paperback.**

It is salutary to read Leslie Perry's article on 'Training' in the summer 1969 number of **Education for Teaching** in conjunction with Mildred Collins' book. In the former Professor Perry asks with some vehemence how it is that College of Education staff's soon find their own ex-students working in a way that is unacceptable to them; and that the schools blame the initial trainers for theoretical and irrelevant work which, in their opinion, serves to obscure the problems of teaching rather than to clarify them. Perry does not advocate remedies for this mystifying state of affairs, but rather urges enquiry into the assumptions upon which remedial action might be taken.

Dr. Collins' book depicts what happens, fortuitously enough, during the probationary year of "school retraining". Her findings are based on investigations made in the early 1960s among graduates trained at Leicester, among 3 year trained probationers at Birmingham, and among both types at Aberdeen — the percentages of those who had taken up work in primary schools being approximately 10, 50 and 40 respectively.

A matter for administrators, and for students in training as well as for their tutors to beware of is the wide divergence in the concept of the probationary year and in the work-demands to be found in different parts of the country and in different types of school and of age range. On the whole, as is well known, primary teachers tend to be appointed to an authority's pool, specialists to particular posts; but it is noted that primary heads tend to be more paternalistic to their staff; probationers who live at home tend to enjoy better health.

The strongest impression that Dr Collins conveys is that the schools are concerned to break the spirit of their pupils and their newly recruited teachers. This would appear to be due partly to the wish for a quiet life by older teachers who perhaps have failed to get promoted and regard newcomers as a threat to their established methods and habits. Thus 37% of the secondary modern school probationers arrived on their first morning of the autumn term 'in total ignorance of both syllabuses and forms to be taught'. One, in a grammar school, reported 'there were no staff meetings, and, in fact, any meetings of teachers were considered almost illegal. The impression given was that the ordinary teacher was unfit to discuss anything.' The very nomenclature of duties in the Leicester sample belong to a prison regime — 'house patrol', 'block supervision', 'gate duty', 'clearance', etc. The worst kind of authoritarianism is evident in the young teachers' newly adopted attitudes — 'Be very polite to senior staff (speak when you are spoken to, not otherwise), and show the children you are boss from the word go'. 'Don't get too friendly with the children — they regard you as an enemy'. 'Attack the parents first, before they attack you.'

As one of the poorest paid professions in any case, it is small wonder that many of the best teachers hasten to leave it. It is small wonder that the schools have become a breeding ground for students in irrational revolt, and that numbers of pupils (one third in fact) are transferring for A level work to technical colleges where they are treated on a different footing than in school.

Dr. Collins herself, however, in her section on discipline, pp. 69-75, gives away that she believes that 'noise and chaos require the application of certain **external** disciplinary measures'. There is no

discussion in her book of the nature and merits of shared responsibility. Furthermore she can speak, p. 27, of probationers wishing 'not only to teach their pupils but to **rescue** them from intellectual or material poverty', rather than to help them help themselves. Unlike Perry, may I tentatively point to causes and suggest some remedies?

The unhappy state of affairs would seem to be bound up with the fact that education itself is compulsory and that little choice of schools is allowed to parents. From this derive teachers' practices that are more appropriate to prison or to military service. Added to this, the process of working exclusively with children accelerates a mental degeneration in teachers which accounts for the non-verbal type of school retraining which Perry so rightly decries.

Better pay, more part-time staff, teachers from other walks of life, would seem to be called for. Serving teachers could be encouraged, and allowed time, to participate in, if not to initiate, research. They could be asked to **share** in a greater responsibility for the planning and conduct of the initial training, as is done in some colleges through the organisation of group work.

Finally, in the Departments and Colleges themselves (a) a more appropriate study of the philosophy of education might train the students' capacity to reflect upon and to assess the value of their own courses as well as the school regimes which they later enter;

(b) it should be recognized that the study of emotional development has quite as strong and respectable claims as cognitive development, which was so much boosted by sputnik I. Such a study would embrace adult feelings of guilt and inadequacy and attitudes to authority. It could equip the probationers with an appreciation of the roles people play so that they might good humouredly point out, tolerate and forestall them in themselves and in other teachers.

Dr. Collins has performed an unexpected service in writing this book, not so much because she attempts to show the way to a smoother metamorphosis of student into teacher, but because she lays bare the unhealthy conditions which at present prevail, and which all concerned must examine

Anthony Weaver

### **In Quest of the Least Coin**

**Grace Nies Fletcher**

**Published by World's Work Ltd., Kingswood, Tadworth, Surrey. Price 25s.**

This is a personal account of Mrs Fletcher's visit to ten nations to seek out the dedicated women of the Least Coin.

It is significant that the FELLOWSHIP OF THE LEAST COIN was begun by a woman and is run by a woman. The organisation started in Asia and in ten years has spread to twenty-nine countries on six continents.

It is simply a movement among women of every nation, regardless of political, racial or religious differences, to work and pray for peace in the world and the alleviation of suffering. The emphasis is on the spirit of giving rather than upon charity.

Twelve times a year each member prays for a woman in a country other than her own, and, as a practical token of her sincerity, she sets aside the smallest coin of her own land for those in need wherever they may be.



In this way the rich and the poor, the educated and the illiterate can give on an equal basis. The poorest woman in an Indian village giving her tiny paisa each month is making the same contribution as her wealthy American sister in her New York pent house.

Each month, in homes all over the world the smallest coin is dropped into one of a remarkable variety of collection boxes — hollow bamboo sticks, clay pots, coconut shells, toy houses, sugar bags, plastic cowboy boots, match boxes, clam shells. In ten years this collection of mites has grown to over half a million dollars and has aided over ninety charitable projects throughout the world.

The Fellowship rarely initiates projects but helps those already in progress. Its recipients are as widespread and varied as its members.

In Hong Kong it is providing bread and shelter for elderly TB victims. In Tokyo, a rehabilitation centre for prostitutes. In America a clinic for adolescent drug addicts in Harlem. In Thailand it helps to sponsor twenty young students to work among war victims in Vietnam. In Ceylon it contributes to a home for mentally handicapped children which is run by a Buddhist monk and a Roman Catholic priest. In Nairobi it is educating two local girls at a teacher's training college.

It has proved that compassion and concern for human suffering does not stop at the Iron or Bamboo Curtains — in fact it has been known to push back the barriers to help students in East Berlin, in Czechoslovakia and Yugoslavia. When money cannot be sent out of a country arrangements are made to credit the amount raised to the country's account at the World Council of Churches in Geneva.

The Fellowship of the Least Coin is a way of giving which cuts out the desire for gain, recognition or self-satisfaction. The motive is the reward. Here is a practical exercise in simple christianity in which the poorest and least intellectually gifted may take part with the wealthiest and most brilliant.

## BOOKS RECEIVED

**Education for World Understanding**  
James Henderson, Pergamon, 18s.

**Therapy in Child Care (Papers on Residential Work Vol. 3)**  
B. Docker-Drysdale, Longmans, 15s.

**Education & the Concept of Mental Health**  
C. V. Russell, Routledge & Kegan Paul, 8s.

**An Introduction to Educational Measurement**  
D. Pidgeon & A. Yates, Routledge & Kegan Paul, 16s.

**Adolescence**  
C. Smith, Longmans, 10s 6d.

**Learning through the Environment**  
M. F. S. Hopkins, Longmans, 15s.

**I can read Books:-**  
**Animal Doctors**  
**Cynthia and the Unicorn**  
Carla Greene, Worlds Work, 13s. 6d.  
J. T. Freeman, Worlds Work, 18s.  
**A Good Knight for Dragons**  
R. Bradfield, Worlds Work, 21s.

## Tip Tip Series:-

G. Chapman, 7s. 6d. each.

## The Reluctant Reader

A. Chambers, Pergamon, 30s.

## Individual Morality

James Hemming, T. Nelson, 42s.

## An Outline of Piaget's Developmental Psychology

R. M. Beard, Routledge & Kegan Paul, 18s.

## Students into Teachers

M. Collins, Routledge & Kegan Paul, 16s.

## The German Influence on English Education

W. H. G. Armytage, Routledge & Kegan Paul, 20s.

## Society without the Father

A. Mitschelich, Tavistock Pubs., 60s.

## The English Sixth Form College

R. W. King, Pergamon, 18s.

## Strange Fishes of the Sea

O. L. Earle, Worlds Work, 15s.

## Blood

H. S. Zim, Worlds Work, 13s. 6d.

## Songs of the Night

H. M. King, C. Smythe, 8s. 6d.

## The Siege

C. C. Park, C. Smythe, 42s.

## Who are the Progressives Now?

M. Ash, Routledge & Kegan Paul, 40s.

## Decimal Currency Arithmetic

T. A. Humphreys, Pergamon, 8s.

## The Sociology of Education

D. F. Swift, Routledge & Kegan Paul, 16s.

## The Evolution of the Comprehensive School

D. Rubinstein & B. Simon, Routledge & Kegan Paul, 16s.

## Our Community at Work Scottish Set

G. M. A. Hawkes & F. G. Thompson, Longmans, 14s. per set.

## The Standard of Living

F. J. Baylies, Pergamon, 12s. 6d.

## Music for Me Books 1/3

K. Cox, University London Press, 5s.

## Outside my Window

L. M. Skorpen, Worlds Work, 12s.

## Little Toot and the Grand Canal

H. Gramatky, Worlds Work, 21s.

## The Horse, the Fox and the Lion

P. Galdone, Worlds Work, 18s.

## Exploration Drama

W. Martin & G. Vallins, Evans Bros., 16s.

## Off Stage & On

A. Taylor, Pergamon, 18s.

## Perspective on Plowden

Ed. R. A. Peters, Routledge & Kegan Paul, 8s.

## Young Lives at Stake

C. James, Wm. Collins, 42s.

## Legend

W. Martin & G. Vallins, Evans Bros., 7s.



## *Editorial Notes*

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In the volume of his autobiography entitled 'Beginning Again' Leonard Woolf mentions the effect upon a group of young men in Cambridge sixty years ago of the thought of G. E. Moore. He says this 'instilled deep into our minds and characters . . . his peculiar passion for truth, for clarity and common sense and a passionate belief in certain values. With the passing of Leonard Woolf at the age of 88 this August, we have lost not only an intellect of the left wing but a quota of civilisation.

His work and thought links strongly with a younger man we have lost before his time, David Tyler, who has died between the last issue and this one. He also had a passion for truth, an intellectual enthusiasm and zest for knowledge, a belief in certain values, and a social conscience. W.E.F. members will remember his exhibitions at many conferences as evidence.

Knowing him and his family for the past thirty years has been a privilege. Added to his practical interest in the sharing of knowledge that promoted the development of Pictorial Charts was a wide toleration, a joy in living, a sense of humour that made him a hospitable oasis of civilisation through any and every political climate that might prevail. He was never too busy to listen to anyone. He inherited and accepted a wide humanity evidenced in his visits to negro universities in the southern states in the thirties and in his lifelong attitudes.

He had to come to terms with the post-Freudian thought of the younger generation personally through his children and also because he was alive in a new world. What he could share abundantly with the modern young men and women of the late sixties was an ingrained sincerity, as well as enjoyment in making and adapting things, a practical joy in creative effort.

A point to note was that although he liked water sports and messing about with boats, rather than a holiday looking at art galleries, his daughter became an artist.

His death is a blow we all regret. We can see clearly the positive side of his personal achievement and his values that were more implicit than shouted about, which go far to illustrate what living in a democracy is about. An account of his life and work will appear in our next issue.

### **November issue**

It is hoped to print reports and some of the papers from the Pulborough Conference in our November issue.

### **Contribution Welcome**

Articles on any aspect of education and educational research, including description of practical work in classroom or centre are always welcome by the editor of 'New Era.' So are criticism and suggestions.

### **Australian Tour**

Mrs Beryl Graham writes a fascinating letter from Sydney about the Lecture discussion series in Australia from her experience in Sydney adding "of course it cannot really be compared with large numbers in Western Australia and 4,000 plus in South Australia" but her participating account has a fresh immediate note which I must share with our readers. "We are just recovering our breath from the lecture-discussion series last week. We had sessions on Thursday evening opened by the Vice-Chancellor of Sydney University, who had dinner with all of us first." She goes on to mention further sessions on Friday 15th August. She says, "there were many young students, especially pre-school students of pre-school teachers' colleges at Lucille Lindberg's "Parents' Role" and a number of young, and some middle-aged nuns, who kept coming back for more." She mentions James Hemming as "clarifying many issues, past, present and future . . . like a great beam of light." She was disappointed that the audience numbers were in hundreds not thousands, but adds, "now hardly a week or weekend goes by without some conference, seminar or workshop on some aspect of education, and compares it to the days in the 1937 and those years when the conference was a large and only event on the educational horizon."

Reports will follow in our next issues.



## *Personal musings on an educational theme*

**Dr Fred Roberts**

I can't say I liked the idea of closeting myself for a whole week with a species of my own kind. I've never found a gaggle of clergy very exhilarating in the past and I had no reason to believe that teachers or counsellors would be any different. The whole intention seems to have an incestuous feel about it, a sophisticated substitute for inbreeding. Later, a speaker was to express in another context my veiled uneasiness about so many conferences: in asking a youth why he wanted to pop in and out of bed with the opposite sex remarked 'well I like being cuddled don't I'.

Still, to get away from South Bank London to the Downs of Sussex tipped the balance of my desires and in due course there I was parading my identity disk and milling around in the hall of Lodge Hill Residential Centre just a few miles outside Pulborough. Here I was hobnobbing with psychologists, lecturers, teachers and counsellors, with occasionally as a kind of sprinkling of sanity, an architect, house physician or free lance journalist. We had all come together for a week (22nd-28th August) to discuss 'Towards Tomorrow's Schools', under the auspices of the English New Education Fellowship.

George Lyward, Principal of Finchden Manor, set the cat among the pigeons right from the start with his inaugural lecture on 'The School as a Therapeutic Unit' and his opening words 'Mystery — that's what I am going to talk about tonight' and bluntly acknowledged that we wouldn't like what he was going to talk about — 'religion'. I felt I was being converted all over again and not by an orthodox Christian. Out of the depths of his 57 years of teaching (40 years in the same place) he was 'painfully aware' that the present set-up both in the schools and the training colleges whether of education or social science seemed to be geared to producing students who knew 'about the world' but nothing of 'knowing' themselves in the depth of their being. The contemporary educational scene was a closed

system which he wasn't afraid to call a Dark Age, whereas potentially we stood on the threshold of a New Era if we were prepared to be pupil-centred and risk ourselves in their involvement. His evangelising zeal was as searing as any of the prophets of old and maybe, like them, he can be forgiven an exaggeration here or there but there was too much truth for comfort in his condemnation of the meaningless professional jargon which bedevils real communication.

The following afternoon I walked along the footpath from Waterfield to Hardham and glimpsed something of what George Lyward was talking about 'that something which goes on in the face of all these disruptive elements' and which our adolescents are seeking with or without our help. I was on a 'trip' but not with L.S.D. I saw little boxes on wheels with puppets inside, all like maniacs intent on destruction, whirling one after another along the country road. They seemed mechanical, inanimate, as though part of a ghastly nightmare. What was real was my heightened awareness of the smells of the countryside, differentiated with frightening clarity, of the nettles, the cottage, the Saxon Church. The bath which I had on my return climaxed my cleansing, my conversion, my trip, call it what you will!

Sunday found me grinding my teeth one moment then just as suddenly moved to great affection the next. You'll see what I mean in a moment. I didn't mind getting up for early morning Communion as the day was perfect and it was other-worldly driving the 2½ miles to Pulborough. A dear old couple had smiled and exchanged greetings with me as I walked up the path to the Church as though I had lived in the village all my life. As I knelt in my pew I was really grateful that my father had introduced me to religion and church-going and I was honestly sad that so many parents were depriving their children of the opportunity to experience this ecstatic feeling which I was undergoing. I remembered the testimony of friends of mine, confirmed atheists, of the hostile reaction of their three adolescent children toward their parents because they had never been introduced to any form of religion. They felt a keen sense of deprivation. But now my teeth began to grind as the priest mumbled inaudibly in the distance and to add insult to



injury his accent reeked of Down Under. My God, on a perfect day in an English Parish Church we had to put up with this! Then just as suddenly my anger was dissipated as the priest came down to the chancel steps and said 'Your Vicar is away on holiday and I want to take the services just as you have been used to: when I make a mistake please bear with me'. I knew then that he cared more for our sensitivities than for his own inclinations and from then onwards he could do no wrong in my eyes.

This really was the basic theme of the whole conference although of course I can only talk from my concern with the counselling section. The experience of the group I was in was described by one member as akin to the swing of the pendulum; between the didactic and the experimental, the 'scientific' and subjective extremes. Some members wanted definitive guidance and direction on the role of a counsellor within the school — 'give us the tools and we will finish the job'. Others looked for the therapeutic experience of getting to know themselves better so that the mobilisation of their inner resources would make us more flexible to meet the needs as they arose. To 'know' ourselves was seen as a prerequisite for knowing about other people.

Strange how we had come full circle to the prophetic utterance of George Lyward at the beginning. Somehow teachers, schools, counsellors, A levels, O levels, C.S.E., homework, authority, corporal punishment, even buildings were no longer important. We were back to the impact of one person upon another.

We hadn't begun to understand ourselves. Society was more willing, indeed enthusiastic, to blame all and sundry, than to come to terms with this.

Comment by a scriptwriter for Radio Brighton:  
"Listeners and viewers are people in their own right and not slates to be written on by teachers."

## Pulborough Conference (2)

### *Planning the School and its Environment*

Group discussion at Pulborough. August 1969

Mary Stapleton

An introduction to the work of the initial group, meeting at Brighton in July, 1967, can be found in the *New Era*<sup>1</sup>. In a follow-up article in the *New Era*<sup>2</sup> it was suggested that we should go on to look more closely into 'ways in which the community may more effectively help the schools, or to consider the opportunities we should give to children and their teachers to feed on the community.' This, then, was one of the starting points we had in mind when a newly-formed group, along with two of us from the 'Brighton Group' met at Pulborough in August, 1969.

As we were meeting in Sussex, it was of particular interest to have read that recently the West Sussex County Council had invited the Architectural Association to look at possible developments in primary school building over a period of five years. A summary of their findings appeared in the *Times Educational Supplement* under the heading 'Buildings should change every 15 years'<sup>3</sup> This prompted us to invite John Paterson, the deputy county architect for West Sussex to open our discussion at the conference. Mr Paterson explained to us the concepts behind the latest developments in school building in West Sussex showing us a model of the Eastergate Primary School, which, was to contain interlocking-modules to be used by both teachers and children to form furniture and teaching-spaces as required.

As the architect of the new county library in Chichester, Mr Paterson also described to us the planning behind this imaginatively designed, circular building which we later visited under the guidance of Mr Bearman, chief librarian. On this visit we saw an example of efficiency in the use of the latest methods of computerising certain areas of the work, allowing more time during the day for the librarians to come into closer contact with the public and to develop work with children in the schools. This, along with visits



to the Chichester Festival Theatre, added another facet to our thinking about the needs of people, and helped us to realise that we had evidence around us of progress towards the so-called 'educative environment' that we were seeking. One of our resolutions as a group was to seek out more of this positive evidence. We were, on the other hand, constantly reminding ourselves that there were many fast-approaching developments in building design and community planning that we could not support. David Medd's recent article in 'Trends in Education'<sup>4</sup> gave us some timely warnings. These were confirmed by our architect guests, Alan and Claire Forrest, who joined our discussions on the penultimate day of the conference. They gave us a clear picture of the changing pattern of the education of architects and stressed the need for working towards a better understanding between people of different professions and attitude. These talks helped us to realise that there was need for action as well as words, and led us to use the final day of the conference in planning the next steps. We also formulated the statement given below, to which people of various professions contributed. Although compiled by a few, much of the thinking behind the statement had been contributed by those members of the conference who called in from time to time. Since the conference had been planned with 'flexibility of grouping' in mind, we were able to arrange for members of other working parties to join us and spent most of the second day of the conference in combined sessions with the Middle School group, using as a focal point for discussion a model which had been made by some College of Education students present at the conference. They had made the model in an attempt to relate their aims in teaching to the physical conditions in which they would be working. The model, alongside the architect's model of Eastergate School and some plans from County Durham, provided many talking-points throughout the week, and helped in communicating the work of the group to the rest of the conference.

Mr Paterson had given us the warning that many people, in thinking of design in buildings, were only able to modify or add to their present knowledge rather than to re-think radically in terms of purpose and function. We tended to slip back

in our discussions to this patching-up policy, excusing ourselves on the grounds of lack of finance or of the impossibility of combatting people's attitudes. We were jolted out of this way of thinking when, on the third day of the conference, Bob Richer joined the group. We had already read with interest his article in the New Era on 'Community Education'<sup>5</sup>. In expanding this further, Bob Richer urged us to stop being taken in by superficial signs of progress in education, to re-examine the motives behind the perpetuation of a competitive rather than co-operative system, and to think of the rich resources which could be used if we were not bound by the present system of schooling administered from school bases and entirely in the hands of teachers.

During the week we tried to review some of the stumbling blocks to progress. The architect in our group gave us useful information concerning briefing in design which revealed some petty and out-dated regulations. We saw once again that there was still a need for more understanding and action on this front, but again and again we came back to the point where we realised that the chief difficulties lay not so much in material provision or in obtaining financial support, but in the problems of human relationships; in peoples' possessiveness and vested interests, and in our unwillingness to spend time or energy in understanding each other's point of view. Each session which began by focussing attention on buildings, ended with discussion on people. In these matters we felt very near to the counselling group meeting in an adjacent room, and were helped by its members who visited us. We also valued the time we had for discussion with George Lyward and others who had, over many years, tested out their philosophy in their work with people.

We started these deliberations two years ago with the slogan 'Buildings Matter'. The key-note of the conference at Pulborough was that People Matter. It is at the intersection of these two points that we hope to continue our work.

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### Pulborough Conference (3)

## *Working Party on the Environment*

### Statement by the group

Since one of the chief needs of all human beings is for deeper acceptance one of another, we aim towards that kind of education which takes recognition of the findings concerning individual and group behaviour. We see education as a continuing, life-long process in which children and adults are inter-dependent. At the same time as we stress the importance of children coming into closer contact with the community around them, we believe strongly in the value of small groups of individuals meeting continually and growing in the understanding of each other.

We no longer believe that the schooling-system is the most appropriate way of educating children. We must examine more carefully the life outside the schools. Looking at existing environments as a learning-habitat for both children and adults, we find many facilities not yet fully recognised as potential learning resources. Many community-owned resources are under-used either during the day-time or after 'school hours'. Industrial resources, such as computers, are likely to be off-line after a factory's working hours. Amateur societies provide obvious sources of expertise. This, along with the environment beyond the immediate neighbourhood, adds up to something greater than the resources already existing in individual schools. Have we not neglected the natural resources of our environment, and ignored the potentialities of people and institutions existing in our midst? A child does not have to go to school to differentiate between thunder and sonic boom. A life long interest in moths is likely to spring from contact with a keen lepidopterist. This person may be a neighbour, or a senior citizen living down the next road.

Years ago schools were the only generally available sources of learning, but today these resources are far more abundant, and there are already more people outside schools involved in caring for children. We are wasting these facilities, many of which are free.

In providing for this kind of education through real experience, there will need to be a move towards self-initiated, self assessed learning. We envisage children working through small group-bases with counsellor-tutors, utilising the community resources. Teaching is no longer confined to school buildings, and need no longer be tied to a school base.

### Note:

In writing this account of the Pulborough working party, I should like to record thanks to Nancy Deas who made such careful notes during the week, and to say that the group would welcome information concerning developments in the community. Please address these to:

Miss Mary Stapleton,  
Gipsy Hill College,  
Kenry House,  
Kingston Hill,  
Kingston-Upon-Thames,  
Surrey.

We should also welcome comments from readers of the New Era in the form of letters to the Editor.

*Extract from a letter received by Rose Hacker at Pulborough conference. It seemed so relevant to the work of all the groups that it was used in the final summing-up. It related to a new project for a world international for pre-school parent co-operation..*

### Katharine Whiteside Taylor Centre, June 1969

I am more deeply moved at having this Centre for Co-operative Education named as my 'Godchild' than I would be in receiving an honorary degree from Oxford or Cambridge or Harvard, for I feel it is the most inspiring example of true democracy and of co-operation for that highest of all goals, the full flowing of human personality. It is an example of true co-operation not only for Canada and the United States and as Headquarters for Parent Co-operative Preschools International, but for the world.

Co-operation between families and community to meet common needs is the very essence of democracy.



This so beautiful building and its program brought about through the vision and initiative of Mrs Betty Jordan, mother of five children, and her ability both to inspire and elicit the co-operation of individuals and civic agencies is a perfect example of democracy at its best.

Here is an example also of manifold co-operation — not only between families and community in providing needed facilities for all, but between parents, teachers and administrators in guiding children, also between the adults and the children who respond to rich offerings and wise guidance, to sharing responsibilities for making and following guide lines and for restoring order at the end of the day.

The unique contribution of this Centre to education is threefold: the equal emphasis on the education of children, of parents and of teachers. Of course there are many good nursery schools for children and good parent co-operatives where parents learn along with children through discussion, observation and participation. But there is no other institution to my knowledge where teachers are given equal training in working with parents as well as with children. An effective teacher in a co-operative must be as competent in working with parents as with children. Without this, half the value both to parents and to children is lost. For the greatest gift of parent participation to parents themselves also to their **children** is genuine education for parenthood.

It is obvious as one looks about that higher degrees in the exact or social sciences or even in education at the higher levels does not produce parents who are wise and competent in the complex and demanding task of child rearing from birth on through the crucially important preschool years. Yet guiding young children well is far more important for the future of the human race than the intricate, powerful and delicate processes involved in exploring outer space!

The unique value of parent participation schools in the education of parents is that they are the only schools providing what may be called practice teaching for parenthood! It has been found that we remember about 30% of what we hear, 60% of what we see and 90% of what we do, so that parents who have weekly practice are most fortunate. In this centre parents along with future co-operative teachers do learn not only through hearing, through remarkably excellent opportunities for careful and detailed observation — but also through participating in guiding the children under a trained teacher.

Again and again in many co-operatives in different provinces and states parents say such things as ‘I knew the theory but I didn’t realise how far off from it I was in practice until I actually saw it in this school and then tried it myself.’

But there are other valuable learnings here, especially needed in our time, as well as guiding children wisely. There is emphasis on the importance of individual development versus submergence in great masses, on full acceptance versus hostility and rejection of individual differences, be they native capacities or race or culture, and in using conflict creatively rather than in the destructiveness of war.

This is also a firm example of the woman’s way, not without men but in full partnership with them to promote life with no destruction of it, and it is an example of the creativity of mothers not only in producing children but also in producing a community and in time hopefully a world good for all its children, a world based on true co-operation which in the deepest sense is love made visible.

## *Pulborough Reflections*

Raymond King

From Pulborough, a Roman “Gibraltar” where the legions guarded the road still visibly there in Stane Street; from a Sussex hill looking over the flood plain of the Arun to the circle of whale-backed Downs from Chanctonbury Ring to Duncton Hill; from a Wealden landscape bearing so many traces of the Island’s history and pre-history, reflections inevitably mirror the English scene.

Not exclusively however. To claim space for insular reflections in the journal of a world fellowship would neither be reasonable nor consistent with our deliberate endeavour to align our programmes with plans of action from time to time proposed by the International council as a sequel to WEF Conferences.

One idea that we put forward at a meeting of the NEF International council at Copenhagen in 1964 was that, within the current statement of aims and plan of action, we should adopt some measure of concerted programme-planning throughout the Fellowship. This would have the effect of improving communication between the sections, and strengthening the impact of the fellowship as a world organisation in consultative status with Unesco. The “common denominator” should be a theme that stemmed from a World Conference that had generated new goals and ideas.

Chichester, 1966, was such a conference: “Shaping the Future: New Educational Thinking”. Since then the ENEF programmes and conference topics have consistently developed from the main themes, as has been made clear in our reports, notices, and working papers.

This continuity and consistency has also strengthened the impact of our work upon education in this country. In addition, as was shown at Brighton and again at Pulborough, we have steered our thinking towards “growing points” in educational practice: specific developments in which teachers are currently engaged in the schools. Furthermore, and Pulborough again



illustrates, the conference topics were not detached and episodic, but inter-related and "on-going". For participants new to the dialogue, the conference notices indicated the provenance of the themes and the "points of departure". In the present flux of educational change we reach no conclusions: all our endings are new beginnings.

The plan of the Conference: "Towards the Schools of the Seventies", was for four interdisciplinary working parties each to study one of the four inter-related topics:

- (1) Clarification of the Role of School Counsellor.
- (2) Planning the School and its Environment.
- (3) The New Middle School: its Organisation and Curriculum.
- (4) The Educational Validity of Student Protest.

Most of the work planned by the group co-ordinators for the week was to be done by participants in their chosen group: but a number of plenary sessions and joint working parties would enable the conference to relate relevant aspects of the different topics, and discuss general themes that were common to all.

The Counselling working party carried over with some continuity of personnel from the Easter 1968 conference on counselling in schools, and found much preparatory matter in the many articles in the *New Era* that followed the November 1967 number: "Horizontal Note-Book on Counselling". This topic attracted a numerically strong following from a wide and professionally distinguished field of enquirers.

The leaders, Irene Caspari, Principal Psychologist at the Tavistock Clinic, and John Taylor, Chief Educational Psychologist to the London Borough of Hillingdon, circulated a preliminary enquiry to those who had expressed interest; in order to ascertain their "expectations" and the areas they were most concerned to discuss. These turned out to be: the different patterns of counselling, the limitations imposed by external factors such as financial provision and available staff, in-service training for teachers in counselling, the

techniques of personal counselling individually or in groups, and the relation between counsellor and teaching staff in schools. These topics consorted well with the previously circulated working paper.

The working party on "Planning the School and its Environment" also retained a nucleus of the original members, including the leader, Mary Stapleton, who had initiated the "on-going" group at the Brighton Conference in 1967. In the meantime, correspondence and contacts had enriched its field of material, and a number of original articles had appeared: notably, in the *New Era*, by Mary Stapleton on "Children in a Caring Community", by R. L. Richer on "Community Education", and by Graham Carey on "A Proposal for a New College": also in *New Society*, by Royston Lambert on "What Dartington will do"; and in the *Times Educational Supplement* by Stephen Griffiths on the need to change buildings every fifteen years. These along with sources and publications of architectural and environmental interest were listed in the preliminary working paper.

It was particularly apt that we were conferring in a centre provided by the West Sussex County Council, in view of the scheme they had inaugurated with the Architectural Association to study primary school building developments over five years. The deputy county architect, John Paterson, who was responsible for the new county library at Chichester, joined the working party to open the discussions. The group had the advantage of the full-time participation of Victor Deas, school architect from County Durham, and of the part-time attendance of Alan and Claire Forrest of the Bartlett School of Architecture of London University.

Models and plans placed on exhibition by this group interested the whole conference. Students from the Guildford "Outpost" of Gipsy Hill college brought a model of their own design, and enormous zest to the discussions. The group's open and flexible plan of operation enabled it to add to its numbers (normally 8-10) for one day the Middle School group, and a number of visitors at other times.

The third working party was led by Dr Margaret



Johnson with the help of Alice Martin. Both had attended the Forum Conference on the Middle Years of Schooling, held in April: a conference which this group was planned to follow up and expand. Though small, perhaps too small to reflect fully the teaching personnel necessarily involved in this new development, the group was fortunate in the preparation and exposition of its material. It was able to take full advantage of the highly relevant work of the environmental group, and to a less extent of the deliberations of the counselling group whose programme was understandably not geared to the Middle School as such.

For a number of reasons which I will not elaborate, and in spite of enterprising efforts by David Duttson and the organisers, only two participants elected the proposed working party on the educational validity of student protest, and they were not students but the present and previous editors of the New Era. Thanks to the bursaries generously provided by James Hemming, and with the opportunities we provided for camping at little or no cost, there was always the possibility, and at one time there appeared to be the likelihood, that we should have a contingent of a dozen college or sixth form students. However, the last week in August appears to have been a difficult time for them.

Since a working party was not feasible, it was decided to hold an early plenary session on the topic, with the possibility that this would spark off informal discussions or even a voluntary group in the interstices between the regular sessions.

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The number of participants, over 40 full-time and a dozen more part-time, suited the management, gave us ample elbow-room, and promoted close social cohesion. The Lodge premises were commodious and comfortable, and the adjacent purpose-built conference Unit, with hall, half a dozen working rooms, and ample display space, was ideal for our purposes.

Two quite felicitous innovations deserve note. First, the facilities offered to wives and husbands of participants, or members wanting a

recuperative holiday, to share the plenary sessions and social arrangements, without commitment to a working party. Older members greatly enjoyed this chance of a reunion. Secondly, the At-Home to which ENEF members living in West Sussex were invited on the Sunday afternoon was much enjoyed, and drew appreciative comments from those invited but unable to attend.

The third innovation, the hiring of a camp site in the spacious grounds of Lodge Hill, with the idea of accommodating families or students, proved disappointing in results, but worth further trial.

The nature of the conference — four autonomous working parties — was such that the ‘chairmanship’ was something of a sinecure. This job I had accepted before I found myself secretary of the ENEF, and, as such, cumbered with much serving, which of course included the preparatory organisation and the actual running of the conference, a Martha rather than a Mary role — though Mary helped. Although my job consisted in putting most of the things that had to be done in the way of the many people willing and ready to do them, a factotum doesn’t make a good conductor.

It was George Lyward who reminded the conference of a comparison I once made between the job of the head of a large school and that of the conductor of an orchestra. In a sense this might have been the Chairman’s role, but only occasionally did we have the massed choir. Most of the time the three groups had their own conductors, who tolerated my presence upon occasion.

I was however able to form impressions, if I may continue the metaphor, of Irene Caspari’s counselling group, (*animato: agitato-ma non troppo*: and a long *da capo* passage), Margaret Johnson’s Middle School group, (*sostenuto; ostinato*), and Mary Stapleton’s Environmental group, (*allegro: scherzo: vivace*).

In the ‘augmented intervals’: *tutti spiritoso*.

The presence and personality of George Lyward gave its distinctive character and colour to the conference. To the younger members, indeed to



most of those attending, he was a legendary figure whose fame had spread from Finchden Manor more than a generation ago. What turned his thoughts towards Pulborough? True, earlier in the year I had been in correspondence with him to help clarify and reconcile, at his request, differences in judgment on his work between an English and an American psychologist. But when he later wrote to say that he was coming to Pulborough, though chiefly for rest and recreation, my surprise was equalled only by my delight. I immediately wrote to enquire if he would give the opening talk, or at least, if that was too much of an imposition, hold informal causeries on one or two evenings.

I hopefully awaited 'Mr Lyward's Answer'.

As members know, he not only undertook the opening talk but also the causeries, as well as the closing remarks, and memorable contributions to the plenary sessions. He marshalled a unique exhibition of his records, writings, and correspondence which remained accessible during the week: and on the last evening gave a commentary on a series of films on the work at Finchden Manor.

All this material of George Lyward's was readily at hand because he has just completed another book — possibly, since he is now 75, the last he will write at Finchden Manor. It was this culminating point in his life work that coincided with the summer conference of the ENEF, of which his membership has been so long and distinguished. Hence to the ENEF he gave a pre-view of his book and, as I would like to put it, delivered his testament. He challenged much current educational practice, and the psychological and sociological doctrines on which it is built, and declared his faith in the principles and practice he had developed for over half a century, and of the success of which he had such wealth of living proof.

In his opening talk George Lyward took as his subject: The School as a Therapeutic Unit. He emphasised that depth in group life in school was the essential: that the need was to look inward and discover the ground in which we are members one of another and where the sanction is love. But not sentimental love:

rather love in a judicial mode: at times a 'stern love'.

Readers must not expect in this article or this issue a reproduction of his talk. It is not permissible to anticipate a chapter in his book.

The days at Pulborough passed happily for the 'uncommitted' too. W. H. Otter ('G.O.M.') researching in the annals, happily available, of the old Home and School Council, of which he was a leading member in the Thirties: Nancy French with her painting, displayed for our benefit in the Hall; Marjorie Hourd, contemplatively enjoying the first fine careless raptures of retirement: all joining with the rest in the visits to the Festival Theatre at Chichester, the excursions, and the late evening feature sessions. For these last we were indebted to Murielle Otter (Children's playgrounds in many countries), Evelyn Tuke, (Education in the West Indies), Contemporary Films (Czech Film: The Hand), and, as mentioned, George Lyward, with a member of his staff.

A younger member, new to the Fellowship, remarked that he had not expected to find such freshness of mind and openness to new ideas among the 'ancients' among us. This prompted the Chairman to open the final session with a quotation from the ENEF Evidence to the Plowden Committee:

'No system of initial training for teachers is sufficient to carry them through their teaching lives. The teacher's function is not learned once for all in college or in practice; but must be learned and re-learned during the whole of a teacher's professional life. If a teacher does not continue to learn, he disqualifies himself from the job of teaching. . . . Continual renewal of knowledge, evaluation of experience, discussion of new insights supported by advances in the human and social sciences, sharing of discoveries in method and approach, and continual refreshment of spirit and purpose are needs that must be satisfied if their teaching is to preserve its quality.'

The demonstration of these truths at Pulborough, as at Brighton, secured a new body of members for the Fellowship.



At the closing plenary, instead of looking for a report from the working parties, we left it open for them to present, without formality, whatever the leader and individual members were prompted to communicate to the rest — within the allotted span of time.

We have to thank Nancy Deas for her immediate notes on the session, and Maureen Roberts for subsequently typing her taped transcript for the records, with the help of Sheila Dawson. Since much of the material either has been, or I hope will be, embodied in articles for the New Era by the leaders and others, I do not reproduce the transcript as a whole here.

### **The New Middle School**

Dr. Margaret Johnson envisaged a school of 400-500 children, unselective and without examinations, with its own distinctive character, an institution in its own right, and not regarded either as a transitional place between primary and secondary, or as an expedient to facilitate comprehensive reorganisation. From being more project-based the curriculum would gradually become more subject-based, but would develop throughout in the fourfold mode suggested by the Goldsmiths' Curriculum Laboratory or some mode akin to this.

Alice Martin was emphatic about the need for purposeful preparation for this or any other such considerable innovation in educational practice. Not only the teachers and the head, but also the parents and the community should be prepared, and students at the colleges of education should be made aware of the nature of the new school before deciding to teach in one.

Ann Pratt, recalling the inspiration she received from Dorothy Gardner years before, reinforced the idea of the role of the colleges of education: to keep alive the spirit of enquiry, in the students they train, and for that matter in the schools in which they practise, bringing into their method work (enquiry, problem-solving etc.) not only the children and the teachers but also the parents. She pictured workshops where all concerned in the educative process were learning, while working together, that for

children school is the place where things that are observed are crystallised for them, and where enquiry and interchange of ideas are part of the fun that goes with paints and brushes.

Speaking from the point of view of the student-teacher proposing to work in the Middle School, Sheila Dawson called attention to the practicalities that the colleges should offer: practice in team teaching, preparation of projects, dealing with groups large and small: guidance in the selection of books and how to choose for maximum use and value; sources of information, training in the use of audio-visual aids, and the fundamental skill of teaching children to read.

Nora George brought out the need to include in post-graduate teacher education some training for middle school work. The acquisition of interdisciplinary skills in addition to the graduate specialisms would be essential for graduates who wanted usefully to contribute to staff conferences and in due course undertake higher responsibility in and for the new schools.

Eileen Hewson's contribution bridged the discussions of the environmental and the middle school groups. The middle school offered a new field where 'outgoing' methods might lead towards the substitution for the old conception of the school of the way of education discussed in the environmental group: where the children were not pictured as going to regular classes in the same building daily; but where in small groups under the tutelage of teacher-counsellors they were seeking the educational resources that are so abundantly available in the community itself.

Rose Hacker in a few rich minutes linked the deliberations on counselling and new modes of schooling. She recalled meeting Catherine Whiteside-Taylor, the founder of co-operative nursery schools, at a conference similar to this ten years ago. Since then, the Parent Co-operative Pre-School International has extended its work all over the world, and has just opened the Whiteside-Taylor Centre. Here is the first school in the world where parents, teachers, and children learn together at the pre-school level. Here teachers are given equal training in working with parents as well as children.



## The Role of the Counsellor in Schools

It was extraordinarily difficult, said Irene Caspari, to communicate to the conference what had in itself been an experience of counselling for the group; or to convey the excitement, the frustrations, and in part their resolution. To describe the nature of the discussions, the best figure was the swing of the pendulum: between examples of practical experience, the structural facts of the counselling situation in a particular school, and its organisational working, with personal illustrations, on the one hand, and the fluidity of the free unstructured dialogue, with confrontation of personalities and views, and often clash of feelings, on the other.

Members, whether teachers or counsellors, started out with the expectancy that clarification of the roles meant an endeavour to differentiate and contrast that of the counsellor with that of the teacher. This put both on the defensive. The teacher was resolved not to yield to the counsellor the ground that was his own by long tenure. The latter talked about patients: the former about pupils with problems.

In this widely interdisciplinary group, members gradually became aware that the essential thing was not to attach labels to functions but to discover and understand the inner resources that enabled us irrespective of labels to meet the needs of others.

Within this framework the group touched on every kind of problem or idea that was relevant to counselling, and, for that matter to teaching: indeed, in many ways also to life in general. The experience cannot be formulated as a report; nor did it produce agreed views. Hence the group's communication to the conference would be presented as the experience of one member, and accounts by two of what they themselves felt they were taking away.

Miss Mary Nash, who has just been appointed to a counselling post under an L.E.A., said she came expecting information that would be valuable to her in her work; but in the first session she seemed to sense a hostility between the practising counsellors and the practising teachers, and, in fact, she herself felt hostile

to those who appeared to be invalidating the nature and value of her new vocation.

But as the exchanges both of thoughts and feelings continued, she came to understand that her own anxieties about her new post had coloured her attitude: that the expression of differences was not hostile: and presently she felt free to talk about her feelings of anxiety, and ask others in the group for the kind of help she felt she needed: in concrete terms, to tell her what sort of help they would like from a counsellor if they were housemasters.

The help she got was not given her so much in the form of factual information, as in the understanding and empathy with which the others entered into her situation, and gave her a sense of support. This is essentially what counselling is about.

In a word, we ought not to be afraid of anxiety and conflict. Instead of letting them issue in destructive ways, they could be made to inform creative purposes and take constructive shape.

Peter Clough spoke as one experienced in teaching and in teacher-training — or, as he put it, 'the education of people who are going to become lifelong learning teachers.' The power and depth of convictions and feelings had produced clashes. He had felt the pain of trying to communicate, which is bound up with the suffering through which we enter into relationships — the essence of the teacher's work.

There were clashes, too, about the meaning of words. Words, long words, and many of them often got us nowhere towards the understanding of the concept; that, for example, of teaching, an occupation so often trivialised and cheapened in practice. It is painful to realise that the wastage in human life is not always being lessened by teachers. Too much of our teaching adds to it and makes work for the counsellor.

What we take away from the conference is the determination to help people to teach for fullness and enrichment of living.

If, as so often happens, the discipline of the



subject means the academic presentation of set syllabuses to be covered in a prescribed time, and if in addition we proceed as if teaching can be isolated from personal relations, love, acceptance, environment, and such things, what is left of the teacher's role would have little appeal. Teaching is part of oneself and includes all the things that the counsellors find are part of their role.

The teacher's authority is vindicated not in ordering an artificial and superficial routine of bells and breaks between classes, but in getting the pupil willingly absorbed in the task in hand. To the extent that organisation hinders this, it can be dispensed with.

Dr Fred Roberts, speaking as a school counsellor, began with a succinct statement of what he held to be the essence of counselling: to come to terms with what we are ourselves, with a willingness not to have set answers, but to develop a kind of flexibility to meet what lies ahead. This holds good in the counsellor himself as one undertaking the responsibility of counselling. It also holds good for the state he is endeavouring to bring about by his ministrations in the counselee. It is both the way and the end of counselling.

Hence in a training course for counsellors at least half of the time should be allocated to subjective experience. When they go into schools they cannot go equipped with the answers, nor can their precise job be defined. But they will find so much waiting to be done that whatever their gifts they will find full scope. The primary need however is for personal guidance, and it is a need that we soon realise is overwhelming. So much so that the new counsellor may well be a prey to anxiety. And his anxiety may lead him to shun the risks and hand over all he can to child guidance clinics. Or alternatively he may cloak himself with omnipotence and try to take on everything himself, which is equally dangerous.

Dangerous because it will be taken by the staff as a threat, whereas the counsellor's first concern should be to win their acceptance. Further it will destroy any salutary relation that he can have with the students, for that

depends on the way they view him.

Personal counselling with individuals or groups aims at giving insights into our own personalities. In better understanding ourselves, we better understand and tolerate other people.

Taking a broad and long view, counselling is not just a luxury, not just an extra specialist attached to a school, but a fundamental change which is to come over the whole personality; it is not only a matter of the school as a therapeutic unit, not only a matter that bears on our own society, but a matter that concerns the whole structure of the world itself. If we cannot cope with the problems of aggression in ourselves, how shall we, who now have the power to destroy humanity, cope with the problems of aggression in society at large?

### **The School and its Environment**

Mary Stapleton, noting that some 30 persons had made some direct contribution to her working party, reported the intention to continue the compilation of material and the activity of the group: they would meet again at mid-October in 'Margaret Myers' barn (Kingston Bagpuize).

The spokesman of the group was Robert Richer. He summarised what seemed to him the kernel of the group's deliberations, and the direction in which the working papers, reports, articles, and proposals on which they were based, pointed.

In short, the schooling system has become unnecessary: it is no longer, as it may have been fifty or sixty years ago, the most appropriate way of teaching children.

Today the average parent is better educated than the teacher was at the beginning of the century. The human and educational resources in the community are vast. The environmental world around the young may be considered as a learning habitat: rich in provision of every kind; the natural and the man-made environment, the wealth of skills and abilities: the cultural heritage, the museums, libraries, art galleries, and cinemas: all kinds of institutions for learning: social and civic centres, and so on.

A former president of the ENEF, Sir Fred



Clarke, wrote about education and social change, and greatly influenced the Act of 1944, the underlying assumptions of which were that the schooling system would produce the educative society.

'We challenge the idea that the schooling system is either the best or the only way of doing the job.'

That in a word is the gist of what Robert Richer told the conference. The nature of the revolutionary proposals advanced by the group is described in the article by Mary Stapleton in this issue. They don't come totally out of the blue so far as the ENEF is concerned. One can go back 20 years to the publication of the ENEF booklet on the Comprehensive School, and there read: 'The Comprehensive school as we see it at present (1949) may not be the final solution to the problem of organising education at the secondary stage. Perhaps we shall eventually arrive at a new conception of the school as a function of the community. The comprehensive school may be regarded as a step along that road.'

Other points from Robert Richer's contribution:

The group's suggestion was that pupils might be offered self-directed learning, built up on a 'self-assessment' basis. This meant not only cognitive assessment in a field of choice, but also the gaining of a clearer self concept. Such growth towards personal maturity was facilitated not by the didactic teacher but by the counsellor perceptive of the difficulties of the learning situation.

A comparison of the films of George Lyward's school with what we see in the schools of the state system may well suggest that the process of schooling, as it is, is almost an affront to our understanding of the nature of sociology, of psychology, and of social process.

There are many good reasons for belief in comprehensive education, but schooling in large groups tends to maximise the need for all kinds of control systems, which tend to be negative, belittling, punitive, and hostile — particularly in adolescence. We recognise that something

is wrong and we try to patch it up by employing people to put it right from the outside; or we look to therapeutic communities to take the problem cases off our hands.

Autocratic hierarchical schools do not fit in with notions of the participating democracy.

Teachers as a body tend to be resistant to change, unadventurous in face of new possibilities and potentialities.

The 1944 act emphasises the parent's responsibility for ensuring the child's education. Following the example of the few who have personally seen to the education of their children, could a cluster of parents plan to educate their children by availing themselves, in the ways suggested, of the sources existing in plenty and in great variety around them in the community, without sending their children to school at all?

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In briefly concluding the session, George Lyward remarked that though none of us is very happy to use the word *spirit* in the old theological sense, hardly anyone had spoken without using it. For 57 years he had warned against the dangers of overmuch conceptual thinking seeping into the human and social sciences applied in education; but in the conferences the words *perception* and *subjective* had constantly occurred. He was not happy about *self-assessment* and *coming to terms with*. He was not concerned with *discipline* as defined in the dictionary. Discipline was an individual matter, to which one submitted, for example, when one *wanted* to learn something.

Big schools, little schools, 'no-schools'?

The record of history shows alternation between the influence of the clan and the influence of the state, and it would be wrong to say that one offers greater freedom to the individual than the other. So humanity pendulates along, and we should be content with pendulation and not always seek a balance. However rational we seem to ourselves, we are really all more suggestible than we know.

In the few minutes available, one could not



embark on anything philosophical, except to suggest that the philosophical is more important than the political, if the terms are strictly defined.

One thing that had come out of the conference was that people with ideals must suffer. If the conference has quickened our ideals, it has made us more vulnerable.

His opening talk had dealt with the school as a therapeutic unit. How do you make it so? He had endeavoured to embody the answers in his book, now due for publication, 'Psychiatry in a Changing Society'.

Yes, he concluded, we must suffer — which also means we must be *patient*.

'Unto him that hath shall be given . . .'. This we must ponder painfully, and learn to wait.

## *Guest of Honour*

Text of a broadcast by **James Hemming** on 24th August 1969 by invitation of the **Australian Broadcasting Commission**, by whose courtesy we reprint it. James Hemming was guest lecturer in Australia for the World Education Fellowship.

I recently arrived from U.K. via U.S.A., Fiji and New Zealand to take part in a series of conferences on education. I was a little apprehensive about this assignment when I started out from home. It seemed fairly proper cheek to get off an aeroplane acclimatise for a day or two, and then start talking about education. I know the British scene fairly well, but what reason was there to suppose that my experiences had any relevance anywhere else?

I need not have worried, Student troubles were making the headlines in the United States. Student restlessness was reported in Fiji. Educational frustration and anxiety about violence and crime were featured in New Zealand. And right here I found the local brands of student protest, hooliganism and educational frustration. All round the world, too, I found active consideration of curriculum development—the feeling that the content and method of education that served well enough in the past—just won't do for the present

and the future. Add to that a deep resentment at the continuing stranglehold on education of the mug-it-up-and-pour-it-out kind of examination and we find ourselves with the international mixture of educational discontents that is to be observed right round the world. Some pretty root-and-crop changes are clearly on the way. There is a widespread conviction about that fiddling and patchwork just won't do. We really do have to rethink what education is about. What is all this immense expenditure of people, time, money, effort and equipment for?

Let's start with a look at the student scene. All right, some students are splashing paint on statues. I've seen that in more than one place and that's vandalism. Some students are howling down unpopular speakers—in England at any rate; I don't know about here, and that's undemocratic. But the thinking centre of the student movement the world over has got something to say that matters, and we shall neglect it at our cost. I think it is saying, as I understand it, three things:

1. We won't stand for autocracy. We want a say in our own affairs.
2. We don't like the looks of society as it is. We want an alternative society based on participant democracy. By which they appear to mean running affairs through a network of responsibility instead of by a system of big-boss-plus-bureaucracy, which they feel denies responsibility to the individual.
3. We want an education that will fit us to shape and serve world civilization in place of the examination-ridden set-up that blunts our imagination and teaches us practically nothing about life.

This attitude of students is to be found everywhere and it is spreading. In the U.K., sixth-form revolt against the educational system is beginning to appear, hard on the heels of student unrest. I have caught the first whiffs of this in Australia too. It is my view that, if we don't take this protest of the young seriously, we shall soon be in heavy trouble all round the world. 'Sit on it' is no answer, although I have seen that non-solution propounded by correspondents in Australian papers, as in papers elsewhere, you can't sit on the future. If you try you are in for trouble.

Aren't the students in general right? Are we really satisfied with the trend of things. Does more and



more of the same add up to 'the good life'? More rush, more pressure, more commercialism, more exploitation, more television channels, more motor accidents and so on. Does the thought of doubling our standard of living every twenty-five years or so really fill us with excited anticipation? What about doubling the quality of life instead? Not just for ourselves but for those less fortunate than ourselves. It seems to me that the students are thinking straight about some very pertinent matters. We should not criticise them for being critical where criticism is due. We ought to congratulate ourselves that they are thinking critically, that is the job of university students. After all a better future for mankind won't be created by yes-men.

Now I'd like to take a look at a complementary problem—the growing violence of the educational underground. By that I mean those lost in the shadows beneath the gleaming success of the educational high-fliers. Our educational system might have been especially designed to ensure a steady flow into society of disgruntled failures, and they turn to violence as the only way they can find to make their mark in society. Just such a one, not so long ago, shot the president of the United States. Hitler himself was another. Less exalted low attainers and misfits become the violence-worshipping young toughs of our society. They are not born like that. Between us—homes and schools—we make them as they are. My work takes me into contact with this social substratum of alienated young people. They have had their dignity as human beings smashed by failure and rejection. They then hit back at the society that has stolen their sense of personal value from them. Often when I have found out the history of their lives, I marvel that they are not worse. Everybody needs to be somebody. To rob a human being of his self-esteem is to foster every species of antisocial attitude—violence, delinquency, drugs, the lot.

Now there is a relationship between these self-hating and society-hating young people struggling on the lower rungs of the educational ladder and the protesting students at the top. The link is the over-academic, excessively competitive education to which most of our children are still subjected in spite of improvements here and there over the years. The students reject this sort of education because it is loaded with unnecessary pressures of stress and is not sufficiently related to life; the

disaffected low-attainers reject it because they feel that it rejects them, which it does.

The not-so-bright can't cope for two reasons. One is that, while marks, form orders and all that kind of thing prevail, the competitive set-up stimulates only a few lucky ones who can make the grade to the upper reaches. The rest are depressed by competition. We can't really expect a child to sweat his guts out in his enthusiasm to become 29th in the class instead of say 30th. It's quite another matter if you are second and the prize of further effort is the chance of being first. Goading the less able children on to work harder in school or harassing them with the competition of others, defeats its own ends. Many chiefly learn apathy from the rather dreary chase; the mouse race in preparation for the rat race as Professor Trevor Miller called it. Others learn from their schooling a hatred of learning and a hatred of work. They learn to save face by stalling, some go on stalling for the rest of their lives. The only competition that really works is for the child to be in competition with himself. That gives the dullest as well as the brightest the chance to advance in a way that develops his confidence and self-respect. Such children retain their curiosity and drive, the others often lose them.

We should not overlook that the really bright boys are also damaged by the traditional competitive system. They find they can come out top without bothering much and get into the habit of stooging along. It is extremely bad for them to win the prizes and the praise when they are not really exerting themselves much. They, too, should be extended by being put into competition with themselves. To encourage every child to produce his own best work is the proper aim of education. The other reason why the educational status quo is depressing for many children is that most of the subjects in their traditional form were planned by people with linear, logical, convergent minds, whereas many children need a much broader approach. We now know that more generalised 'divergent' mind is of as good an intellectual calibre as the convergent mind. It so happens that the divergent mind gets to work on dealing with the problems and tasks of life rather differently. To subject a divergent mind to an alien programme of convergent study is confusing and discouraging, such an experience can break children's hearts.



I have brought out these problems of student protest and adolescent violence because they are sure signs that education is not changing fast enough. We are all moving into a quite extraordinary future, the exact pattern of which we cannot predict. But we can be sure that it will call for qualities of humanity, alertness, awareness, flexibility, personal responsibility, imagination and creative thought of a high order. These qualities are not to be produced effectively by the old educational routines: we need schools that are communities of active learning, not just teaching shops. We also need schools in which responsibility is shared among all instead of being vested in the traditional power hierarchy. Prefects back home—and probably here too—are no longer prepared to hand out authority in the old, dominant way. They want a more democratic framework for school life. And they are right. It is an interesting fact that our educational system in general is one of the last strongholds of authoritarianism in our democratic society or, rather, our pseudo-democratic society. Full participant democracy still lies some way in the future.

This full participant democracy will certainly have to come, and the schools now should be models of it. Involvement develops personality. Our kind of civilization is plainly in peril from the technological juggernaut and the commercial values that are threatening to overwhelm our lives and depersonalise our way of life. The forces loose in our society can be controlled in the interests of humanity only by being humanised from within. This needs human beings of calibre. The task of education is not primarily to manufacture examination candidates but to produce mature, self-confident personalities. True as this is for the whole world, it is particularly true for Australia which is today faced by the challenge of accepting an expanded world role—politically, economically and as a civilising influence in affairs. The world needs Australia to accept this role.

This, it seems to me, opens up for Australia a unique opportunity to solve her pressing educational problems by a lively democratic collaboration of all those concerned rather than by private conclave among educational personnel or the somewhat time-dishonoured method of an expert commission.

The time is ripe, I suggest, to bring together

representative Australians from all those groups who are concerned with education—from industry, from commerce, from the arts, the churches, education, the homes, the rank and file—the liveliest minds from all fronts—to confer together both on the future of Australia in the changing world scene and on the best way to fit education to serve that future. It can be a great future. But it has to be helped to birth. The thinking of the community as a whole should be the midwife. There have already been too many stillbirths in education because there has not been a wide enough consultation to root the new purposes in the will of the community.

We have to raise the birthrate of educational ideas in the practice of education by democratising the entire consultative and decision making processes through which education is planned, processed and managed.

### *“Teacher-Training: A Backward Glance”*

**David Warwick**, Senior Lecturer in Education,  
St. John's College, York.

Teacher-training seems suddenly to have become a respectable area for research. Not since the inter-war period, when the work of Lance Jones<sup>1</sup> and Professor Rich<sup>2</sup> both appeared, has it so dominated the centre of the educational stage. The publication within recent months of no fewer than three important contributions to this field<sup>3</sup> and the formation of an organization — SPERTT<sup>4</sup> — designed specifically at reform within this area, have all contributed to renewed interest in the selection, training, and role of our future teachers. Meanwhile, concern at what goes on within the colleges of education has also been voiced by teachers themselves in a recent NUT report.<sup>5</sup>

The emphasis is very much forward-looking. But is there nothing to be learnt from the past? Far more than is credited, I suspect. A study of the development of teacher-training in this country illustrates just how perennial some of the current problems really are; a look at the very



first college of education in our history reveals that, in certain areas, it was well in advance of contemporary thought.

The College was Battersea — later St. John's College — and it was founded by Dr Kay (the future Sir James Kay Shuttleworth) and E. C. Tufnell in 1840. It marked a startling break from the teacher-training that had existed before this date. Prior to Battersea what training there had been was restrictive and negative. It arose purely to meet a quantitative need, consisting solely of learning the 'system' of either Dr Bell or Joseph Lancaster, and had no long-term objective or idealism in mind. Taking little account of the personality of either teacher or taught, it served merely to perpetuate rather than solve the problems of the time.

Dr Kay, a Mancunian physician, social worker, and educationalist had, in 1839, been appointed as first secretary of the Committee of Council on Education — the earliest recognisable precursor of our present-day Department of Education and Science. He broke right away from this tradition in the college he founded. We talk of 'deprived areas' and 'compensatory education' today — in 1840 the whole of one social class could be said to be living in a 'deprived area' and any education would probably have been 'compensatory' for them. It was towards this class of society; to the degraded slum areas of the North and the backward rural societies of the South that Kay wished to direct his students. If they were to do good here, far more than a 'system' or a six-week crash course in the 'three Rs' was needed.

Kay's first avowed aims, therefore, was the formation of character and a course running into years rather than months. Only in this way could he set about 'redeeming by education the mischief wrought in generations of a vicious parenthood'.<sup>6</sup> His courses, then, were framed so that 'intelligence is enlightened in order that it may inform the conscience, and that conscience, looking forth through this intelligence, may behold a wider sphere of duty, and have as its command a greater capacity for action'.<sup>7</sup> Such sentiments have a modern echo in much of the genuinely progressive student unrest.

Dr Kay did not recommend the solution of paying

teachers more to offer their services in certain areas. His answer lay in the training of the students. He remained convinced to the end that this was what the role of a college should be. A study of teaching-posts accepted by students from Battersea justifies his optimism, although few of the institutions that took Battersea as their model followed his lead in this respect. Battersea remains a first, isolated, attempt to influence the future destiny of the nation by the personal qualities of its teachers.

Student unrest is no Twentieth Century phenomena. Graduates and trainee-teachers made themselves every bit as unpopular with local citizens in the Nineteenth Century as their counterparts do today. Perhaps society was a little less tolerant then than now, but Kay's great friend and co-founder of Battersea records this about the student of his day —

'In Bavaria and Baden strong measures have been found necessary to repress this spirit among normal students. (i.e. trainee teachers — DWW). In some parts of Switzerland and Prussia complaints have been made against their vain and silly airs, and assumption of superiority to all around them. In France the normal schools had not been generally established more than seven years when an outcry was raised for their reform, on account of the intolerable pride and affectation displayed by those masters who had been educated in them'.<sup>8</sup>

Already the teacher is developing into a breed apart — despised by the class from which he emerged for his learning and authoritarian position; regarded with deep mistrust by the 'upper classes' lest he try to become one of them.

In the early years at Battersea definite measures were taken to guard against a souring of the students' attitude to both college and society. One was the rather outmoded concept that manual work would serve to keep the individual humble — although this did have a direct bearing upon the teacher's future life. He would, in many cases, be expected to be self-sufficient. The second guard was a very careful structuring of staff-student relationships. Kay's views on this, and on college management in general could almost



serve as a blueprint for today — especially when it is remembered that his college was designed to serve as a ‘model’ for the relationships that should exist between teacher and taught in the school situation. These he was later to summarize —

‘It was my desire never to assume a tone of authority, but to make myself acquainted with the views of each master, sometimes separately, and sometimes when they were assembled in my room. If I found reason to think his views in any respect erroneous, I by no means deemed it desirable to attempt to convince his judgement by argument at once, but rather suggested new views for reflection, and placed new facts before his mind. In this way I found that, without appearing to direct the opinions of the whole body of masters, they were gradually moulded on my own without any such sudden transitions in the school as would certainly have impaired their authority, and thus greatly increased the difficulties of the management.

I endeavoured to be present in the school in each master’s person by pre-occupying his mind rather than by exercising authority over his acts. I very seldom thought it necessary to enter the classrooms during any lesson, and if I did so I made my presence a compliment to the master, or I came at his request. Our conference afterwards in private suggested to the master the impressions I had received from my visit.

On the general discipline of the schools I have likewise considered it wise to call the masters on all occasions into conference, and to confine our communications to the students to the admonitions which we were agreed would be salutary. We then entered the school together. I took the seat of the superior, and spoke in the name of the masters, occasionally appealing to them for an expression of their opinion, and taking care neither to say nor do anything which would impair their authority’.<sup>9</sup>

Battersea under Dr Kay was far more than a training-college. He and Tufnell had on more than one occasion travelled throughout Europe, visiting the great centres of educational reform. They had met Pere Girard at Fribourg; at Hofwyl they had spent some time with de

Fellenberg; in Constance they had been profoundly impressed and influenced by Vehrli.

In England the ideas and methods of Pestalozzi — from which these men received their inspiration — were virtually unknown, as were any of the recent innovations in continental schools. Kay and Tufnell now introduced a new concept into teacher-training, and one which has never really been accepted to any great extent. This was the idea that colleges should be power-houses of very practical research. Without going into any great detail, the methods adopted at Battersea in the fields of Reading, Grammar, English Literature, Writing, Mathematics, Music and Professional Training, were all totally new to this country. As a result of the experience gained by both staff and students in these methods, a series of manuals appeared to assist the teacher in his task. Battersea in the early 1840s was forming a bridge between the advanced European approach to educational matters and the more conservative English attitude. Not only did Comparative Education feature largely in the curriculum in these early days, but the college became a channel through which Pestalozzian ideas entered this country. Teacher-training in the Battersea of Kay’s day was far removed from the very insular thing it is today!

Today colleges run along formal lines sometimes wonder why it is that the teachers they produce tend to be rigid in their approach to the classroom situation. Possibly organization of courses and approach to the curriculum have as much relevance as the actual content of the work. Certainly Kay was very much alive to this. Hence his concern over staff-student relationships. Hence, also, his insistence on the quality of the lectures given. Every subject, to his mind, must be treated in a dual capacity — as a study in itself and as an exposition of the best teaching technique of the day. This was the origin of the ‘oral’ method for which Battersea was to become justifiably celebrated.

This attitude comes out repeatedly in the two long reports he has left of his College.<sup>10</sup> Reading these in the context of the 1840s one is struck by the number of times the word ‘child’ is employed. To use a phrase much in current use, the whole syllabus was ‘child-centered’



in an extraordinarily modern way — the approach of abstract ideas through particular situations, leading children from the known and familiar to the unknown and unfamiliar, involving children in the planning of their work, and the idea of 'activity' rather than sterile academic exercises. The pupil and his advancement was the axis around which the whole of a student's life of toil and self-denial revolved.

The coming decades are undoubtedly going to be vital ones for the colleges of education. They are changing, and will continue to change, out of all recognition. Many would like to see them merge into large, far more comprehensive, units. Others wish them to strike out bravely on their own, completely independent of university control. Whichever direction they take, though; whatever reforms are inaugurated, it would seem foolish to base them upon supposition only. A backward glance at what has gone before can be rewarding, if only to tell us how far we have progressed, or veered in direction. Several such 'bearings' may even serve to give us fairly accurate guidance towards rational and obtainable goals.

- 1 L. G. E. Jones; 'The Training of Teachers in England and Wales: a Critical Survey'; Oxford, 1923.
- 2 R. W. Rich; 'The Training of Teachers in England and Wales during the Nineteenth Century'; Cambridge, 1933.
- 3 W. Taylor; 'Society and the Education of Teachers'; London, 1969. F. Musgrove & P. E. Taylor; 'Society and the Teacher's Role'; London, 1969. 'Another Look at Teacher-Training'; T. H. B. Hollins; University of Leeds, 1969.
- 4 'The Society for the Promotion of Educational Reform in Teacher Training'.
- 5 'The Future of Teacher Education', N.U.T.; 1969.
- 6 Committee of Council Minutes, 1842/3, p. 190.
- 7 Ibid, 191.
- 8 Quoted, F. Smith; 'The Life and Work of Sir James Kay Shuttleworth'; London, 1923, p 123.
- 9 Ms. letter. Also quoted, *ibid*, pp 110, 111.
- 10 Committee of Council Reports 1842/3; 1845.

#### D. W. WARWICK

Taught in Secondary Modern and Comprehensive schools in Portsmouth and Bristol before taking up present post. Lectures in Curriculum Development and Comparative Education.

Four books currently in print. Two more to be published in 1970 — a discussion-centred text for Primary School children, and 'Team Teaching' (University of London Press) for students at colleges and departments of education. Articles on various aspects of the Secondary and 'Middle' School curriculum in educational press. Holds London University M.A. in Education, and their Academic Diploma in Education. Married, with two children.

## *On being a Mature Student*

Was ever woman more bewildered?  
I used to be a grown person,  
Queen of my house and soul;  
Look at me now —  
Go here, go there,  
Room 22, up the stairs,  
No the one on the left,  
It's time for lunch,  
Queue up, write your name  
The lecture's due.  
Monday Kingston  
Tuesday Guildford,  
Lists of books and stationery files  
My desk is overflowing.  
My diary once said,  
"Have lunch with Sue"  
"Watch Roger playing rugby"  
"Fetch Carole today from dancing"  
"The Johnsons are coming to tea."  
But now —  
"Science, P.E., write out notes,  
English lecture tomorrow."

What has wrought all this change?  
In the local press:  
"Mother, come back to school,  
We need you — such a shortage of teachers . ."  
So I came back to school.  
I must admit it wasn't entirely  
Altruism  
And answering my country's call  
That made me swop dust pan and brush  
For biro and books and paint . .  
Main Art.  
What joy, I thought,  
To paint all day or sit and read.  
To read,  
To have an excuse to read  
And leave the dishes in the sink.

"In three years you'll be changed,"  
The principal said.  
She's right.  
I've changed in three weeks.  
How easy life used to be.  
One went to the theatre,  
Discussed it with friends,  
But no one was going to give you a minus  
If you missed a crucial point.  
One could read a book



And then forget it —  
 Nobody would mind.  
 Mini-skirted girls  
 Were the daughters of friends.  
 "How's Lindsay getting on?  
 So pleased to hear Ann's got her A's  
 And Chris is doing well."  
 Now they're my contemporaries.  
 But most confusing is going to be  
 Seeing things from the "other side" —  
 Being both teacher and parent.  
 Schizophrenic.

It's a joy to think again,  
 To be made really to think.  
 But it is a traumatic experience  
 To be doing so many subjects.  
 You just become interested in one  
 And it's time to change to the next.  
 Especially Main Art.  
 It is truly exciting  
 On a bright October day  
 To paint outside on the terrace  
 A canvas as wide as a wall.  
 I get the Tutor's message —  
 At least I think I do —  
 To slosh away happily  
 Paint flying round  
 The sky and sea and gulls,  
 For that's what they are  
 Though you wouldn't know —  
 You're not supposed to know these days.  
 I'm happy, exhilarated, up in the clouds;  
 I fly with my seagulls out to sea.  
 But next day  
 No Art.  
 Bump!  
 Back to earth  
 Almost literally;  
 P.E.  
 Balancing here, jumping there,  
 Pretend you are a mushroom.  
 The floor's so hard  
 I bruise my knees.  
 Now if I could roll  
 Where it would do some good  
 Or learn to touch my toes —  
 But no, that's not the modern way;  
 You must **think** what you are doing.  
 But I think in philosophy,  
 Psychology, Sociology,  
 Divinity, Maths and Science.

Was ever woman so bewildered?

School observation — out to a school  
 (I'd been training all of two weeks)  
 "Now, Johnnie," said Teacher, "Sit by yourself  
 Until you have learned not to thump.  
 Now children, if Johnnie thumps you  
 Thump him back,  
 But harder.  
 That way he will learn."  
 . . . That's not what it said in my books  
 But it seems to have an effect.  
 Wait — perhaps the books are right after all,  
 For when Teacher is not looking  
 Johnnie thumps Jennifer, smaller than he,  
 Who cannot thump him back.  
 Ah me.  
 In three year's time — we'll see.

Maureen Roberts.

## JOURNALS RECEIVED

Nie Journal (Indian)  
 L'Ecole des Parents (French)  
 La Scuola dell'Adulto (Italian)  
 Educational Research  
 Information zur Politischen Bildung (German)  
 Orientamenti Pedagogici (Italian)  
 English Journal (American)  
 Phi Delta Kappan (Indian)  
 Indian Education (Indian)  
 Unesco Chronicle  
 V.O.C. Journal of Education (Indian)  
 Childhood Education  
 International Bureau of Education Bulletin  
 Dansk paedagogisk tidsskrift  
 International Conference of Public Education Report  
 International Child Welfare Review  
 Les Amis de Sevres  
 Australian Council for Educational Research Annual  
 Report.

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### Contributor of the following article

Mrs Beryl Harding, J.P., M.A., Dip.Ed., was head of the school of general studies at Ipswich Civic College from 1957-1967, being directly responsible for liberal and general studies. She is a founder member of the Association of Liberal Education, and she was its national chairman from 1966-69. She wishes to acknowledge her debt to her friend Derek Southall, senior lecturer at Erith Technical College for permission to quote details of the course which he devised and she describes in her interesting article.



# *Moral Education in Technical Colleges*

**Beryl Harding**

Head of The School of Social Services,  
Ipswich Civic College.

The development of moral, ethical or religious studies in further and higher education has been haphazard, to say the least. In fact, most people might find it difficult to discern any development at all. Nevertheless the absence of any statutory obligation such as the state schools, to provide classes in religious knowledge or to hold assemblies for Christian worship, has led to a situation where experiment can flourish, and within the area of general studies much interesting work, which has a bearing on moral education, has been initiated. The colleges have followed the lead of the universities in the establishment of Student Unions, under whose umbrella such groups as the Student Christian Movement can flourish or wither, in accordance with fashion or belief. Unlike the universities, there are no faculties of philosophy or theology in technical colleges where these studies can be rooted in academic tradition. Consequently, when Circular 323, in 1957, asked for the inclusion of liberal studies in technical education, teachers who took on this task had a virgin field of pedagogy, with a formidable assignment to make their courses significant and acceptable to their students, but also a unique opportunity to experiment. What has emerged in the twelve years since the Circular was sent out, has bearing on the re-assessment of religious and moral education in the schools.

There was an early tendency in the diploma and degree courses of the then Colleges of Advanced Technology, and the regional colleges, to provide broad outlines of cultural development; 'potted historical world tours' was how they looked to their critics. In such outlines appeared usually a section on the origins and growth of the world's great religions. The dearth of competent teachers for such a topic did not help the situation. But, however good or bad such a treatment was, it was clearly inappropriate to the courses for part-time apprentices. The general studies teachers receive a great deal of gratuitous advice from industry, from technical teachers, employers and training officers. Industry appeared to require the

production of docile employees, with the virtues of obedience, industriousness and courtesy, miraculously flourishing alongside initiative, flexibility and imagination. The only method ever mentioned was direct exhortation. The general studies teacher usually knew better than to embark on such a perilous course, and consequently was often dubbed as unco-operative, if not positively subversive. But meanwhile he was thinking his own thoughts.

There are principles now held by a leading number of general studies teachers, a propos this area of controversy, which are worth consideration. First, such studies should be student based; they must begin with the student, his immediate concerns, his genuine interests, his stage of personal development. Not every student develops at the same rate as his colleagues, nor with the same temperament, enthusiasm or skills. It follows that there must be some element of choice in general studies courses. The idea of compulsion or detailed prescribed syllabuses would run counter to this principle.

Another widely accepted idea is that general studies courses must attempt to introduce students to as many forms of knowledge as it practicable. The introduction may be minimal, but the experience should be genuine. Consequently the student will be encouraged to choose varying studies from a series of groups; and one of these groups will certainly be the area of moral or ethical concern. Some general studies teachers would go further and suggest there must be some attempt to provide experiences, which largely defy teaching, and which are variously described as mystical, religious, humanitarian or numinous.

Thirdly, students will learn most effectively, if teaching methods allow for their participation. The aim of such courses will not be the mastery of a large body of knowledge, nor the development of a high level of skill, but the production of significant experience for the student, during which he can grow aware of his feelings and responses.

Naturally the group of studies which may be of interest to teachers considering moral education, are not in the colleges, labelled 'Morals and Ethics', or 'Philosophy and Religion' or some such abstract title. They turn up as 'Crime and Punishment',



'Problems of Modern Society', 'Industrial Psychology', or, very commonly, 'Personal Relationships'. This type of title has led to some misconceptions. The outraged employer, who complains that his apprentices study nothing but sex and drugs, or spend all their time watching films and playing pop records, is still too real to the general studies teacher, to be regarded as merely funny. And some of the misunderstanding is more wilful, and general studies teachers are not anxious to hit the headlines. They have persisted nevertheless with some show of courage and determination, in dealing honestly and sympathetically with such themes as sexual morality, freedom and responsibility, authority and participation, love and friendship, communications in colleges and firms, all matters on which the earnest or disruptive student will trip up an insecure or hypocritical teacher. They have pioneered courses in personal relationships, residential courses, involvement in social service, elective studies, and experimental methods.

So far this article has been concerned to sketch in the background, to show in general that moral education has some part in technical college courses. There are examples of good practice tucked away in the general studies schemes of work, in colleges up and down the country. No attempt can be made to illustrate the whole variety of theme and method, and only two examples are offered by way of illustration, but they may be useful in showing the flexibility allowed in general studies courses. They should not be thought of as showing the exclusive range of courses; this is a mistake frequently made about further education studies.

One course, called 'Personal Relationships', is normally offered, under a system of options, to students between 17 and 20 with a variety of main courses in art, social studies, engineering, secretarial or science classes. Students can choose a series of nine-week courses throughout the year, and there has not been any shortage of applicants for this topic; in technical colleges a fairly even distribution between young men and women asks for this course and the groups always include both sexes. Intelligence is reasonably high, and social background very diverse.

The students are presented with the following suggested outline:

Week 1. **Introduction:** (a) Technical terms, e.g. personality, temperament, character, psychology, psychiatry, transference, sublimation, etc.

(b) Methods, e.g. memory, experiment, observations, hypnosis, analysis, etc.

Weeks 2-6 inclusive. **Human Growth and Development**, sub-divided as follows:

Week 2. Childhood

Week 3. Adolescence

Week 4. Marriage and the family

Week 5. Groups

Week 6. Old Age

Week 7. **Spoiled Personal Relationships.** The place of professional social work.

Week 8. **Ethics and beliefs** in personal relationships.

Week 9. **Summary and evaluation.**

The introductory week is useful in clearing away misconceptions and providing new experiences. Most young people consider the title 'Personal Relationships' to be a polite euphemism for sexual intercourse, and as early as the first quarter of an hour, this assumption can be challenged, implicitly by attempts at definition, or explicitly by mapping the field. The methodology of such study is usually a new idea to students, who are used to regarding the sources of factual material as libraries, workshops or teachers' notes. It pleases them to find that they do not have to load their memories with a mass of facts, but do already possess memory-banks of relevant material on childhood and family life. Two devices can usually be successfully employed in this first session. First, students can be led to regard feelings not as 'mere' emotions, but as facts to be reckoned with; the physical effects of fear, resentment, elation or anxiety can establish this. This is an elementary, but basic piece of self-examination. The second is to make sure they realise the nature of the mental image. Some students will have never given this any thought. Let them examine the image called up, when you write CAT on the board; let them listen to your voice when you've stopped speaking; let them sing God Save the Queen in their heads, sniff the fish-and-chip shop half a mile away, taste a non-existent mouthful of chocolate! Associative memories can also be briefly exercised. These are the tools by which they will observe themselves, and the relationships they will make with other people. In essence, the aim of this preparatory class is to get a group to examine, temporarily at least, what it feels like to be oneself in the present



moment, to define the pressures from the chair, the feel of clothes, the presence or absence of physical sensation, the usual delusions of vision, the memory images of scenes, sounds and smells, the emotions and rational thinking processes, in which they are involved.

In the next five meetings, there will be no lack of material offered by the class. At the end of the session on adolescence, a shift in working method is necessary; memory must be replaced by observation. Students are adolescent; they can only guess at the feelings and attitudes of the old, the married, the parental. This brings an opportunity for changing the method from class discussion; role playing is possible, if the teacher is good at this, but is disastrous if badly done. But visits of observation can be made, to play-groups, health clinics, old people's homes, and a great variety of clubs and meetings, where people of like interest gather—mothers with babies, parent-teacher groups, Darby & Joan clubs and so on. Adolescents can, with preparation and practice, distinguish between the mere observation of other people's behaviour, and the changes that occur as soon as they themselves attempt to make relationships. In this lie the rudiments of moral judgments and the acceptance of responsibility; the practice of observation is all important. Film is used and the occasional reading can bring actuality to topics that tend to embarrass or alienate. Such a scheme of work enables the themes of sexual morality to be dealt with in context: the 'testing out' of the lecturer, who must not be afraid at some point to make a personal statement, can be contained and used as part of evaluation.

Weeks 8 and 9 vary from group to group, and are usually the starting point of another course. Higher National Diploma students tend to look forward to the study of relationships in industry and management techniques. The great interest shown in sociology and social work may fill this time for students with this bias. Occasionally the full-time A level student will respond to ethical ideas, and some comparative study of past thinkers. There is, in any case, little doubt that young people are, as they have always been, profoundly interested in moral issues, in the necessary decisions on behaviour, in belief and motivation. There is no sillier adult attitude than the moralistic one, which declares that the young have abandoned all concern

with right and wrong, all attempt to discover meaning in their lives. We have to be observant about its manifestations and search diligently for links. Starting points are more often found in the field of personal relationships than in wider social issues. The political and economic worlds strain the patience of the young, understandably. When they reiterate their rallying cry 'I want to be free', they are usually saying something intensely personal, far removed from the national or racial ambitions of the under-privileged.

This focus on the idea of freedom gave rise to the second example \*, a much longer course, running throughout a year, and directed to students of similar quality, but older and already committed to careers in technology. It was an elective study, entitled 'Man's Quest for Freedom'. In the initial briefing it was made clear that the general aim of the course was greater awareness of ourselves and our environment, and that the approach would not be academic, but would emphasise personal and group experience. It is characteristic of the methodology of good general studies teaching that there were to be no didactic or dogmatic statements from the lecturer, but that the group would function as a commission of enquiry, investigating facts, making judgments, evaluating opinions and presenting results. Members of the group were expected to take their turn as leaders, to gain experience of committee work, to summarise the proceedings in accurate minutes, and so develop powers of insight and logic.

A provisional outline was presented to the students as follows:

- 1 **Philosophy.** What we mean by freedom; the philosophical debate on freewill and determinism.
- 2 **Psychology.** The nature of man; his needs, desires, choices and satisfactions.
- 3 **Sociology.** Social mores and goals; the pressures of conformity and the problems of affluence.
- 4 **Politics.** The four freedoms and collective solutions. Democracy and communism compared. The anarchist's dilemma and alternative utopias.
- 5 **Religions.** Considered as paths to freedom. Traditional ways of action, faith, knowledge and meditation. Yoga, Zen, and other ways to peace and understanding.

The purpose of providing an outline is simply to have a map available. It is never to be used as a



prescribed order of topics and ideas which must be listened to, examined and learnt.

For example, students completed a questionnaire as the first step to discovering what ideas, knowledge and feelings members of the group held on the subject of freedom. The replies were analysed by smaller groups, the findings summarised and evaluated. From these, students were ready to investigate what thinkers in the past and present had had to say on freedom, and a collection of definitions could be made. The group early arrived at a working definition of Freedom, namely, 'being able to live as one wishes without being subject to internal conflict or external constraint'. During the rest of the year, increasing sophistication was apparent in the thinking of the students, some of whom had begun with the facile notion that freedom was 'doing what you wanted to do'. The final minute of the course states that 'We concluded that the state of affairs known as total freedom would necessarily imply a complete absence of internal and external restrictions. To be absolutely free we would need therefore to be all inclusive or nothing at all. We disagreed as to whether these states existed or were attainable but admitted that their reality had been consistently claimed by many people in all ages and cultures. The pessimists were of the opinion that only the mad and the dead were free, while the optimists maintained that we were as free as we thought we were'. Obviously these young men had been introduced to ethical and religious concepts of considerable subtlety; moreover this had been achieved without indoctrination, dogmatism or bias. Student participation had been real and had resulted in investigation into ideas that are sometimes pushed aside by the assumption of weary indifferences that the young often use as a protection against our stale and unimaginative presentation.

Such work, as has been illustrated by these two examples, taps an interest in the young in ethical and religious ideas, which is perennial. This seems an assumption which we can all rely on. The growth of concern, responsibility, self-awareness and the other characteristics of the fully mature person, can be encouraged or hampered by the degree of skill and insight in the teachers concerned. It is, therefore, surely important to investigate what methods and approaches are successful and to train teachers in their use.

## *David William Tyler, 1915-1969*

To be allowed to write an appreciation of the life-work of David Tyler is a privilege, especially when it is for readers of **The New Era**, whose interests he shared from the earliest time of becoming socially aware. For him this phase of personal emergence was one of profound and disturbing experience: it coincided with a time of world-wide confusion, when substantially all industrial nations were reaching their economic nadir. In the mid-thirties traditional beliefs were being challenged on every hand: on the Continent democracy was being widely overthrown, while elsewhere the best that democratic leadership could offer was a rough-and-ready tenet such as that of Roosevelt: "Try everything: pull every lever that can do no harm". At this time David Tyler was in Oxford, studying in conditions which reflected the turbulent stress of the outer world. At Pembroke College, with Bryanston as background, he was seeking fresh allegiances, and in common with many others he sampled most movements that presented a vigorous front. It would not be just to record his political and religious explorations as implying a fixed attachment to any system of ideas, though they prepared the way for this. At Oxford he became socialist more than any other kind of politician; after leaving, he moved first further left, and then more centrally into active and enduring membership of the Labour Party. In religion, implying no doubt a continuing regard for the views of a devoutly Baptist mother, and in Oxford some association with the Oxford Group (now M.R.A.), he ultimately found difficulty in accepting the traditional belief in a dependence relationship with a cosmic Power. By contrast, he developed an intense and unshakable conviction that man must now comprehensively assume responsibility for man. This became, not merely a belief, but the basis and inspiration of an incredibly vigorous, high-yielding, idea-strewn life of concern — or so it would seem to one continuously near him in thought. It was not an exclusive belief. As a professional educator he saw the need for presenting all views. But in making this statement, we anticipate.



An early experience which aroused in him great concern was a journey through South Wales in the worst pre-war depression. Reactions from this were reinforced some time later by three months in the United States, where he met members of all Parties and all welfare groups, rich and poor. He returned feeling the urge to spread the fruits of his own economics training among W.E.A. and other adult students, and especially to provide "visual statistics" capable of giving rapid enlightenment with little verbal addition. His father, who had died when he was young, had left him funds enough to launch a substantial personal venture; but everything had to be made to pay, or almost so, and this healthy discipline has been a governing factor throughout the growth of his business interests. In the first experiments with Pictorial Charts, created just before the war, it involved attention to the special needs of newspaper articles — the first point of concentration in this early initiative.

The years of the war were eventful with marriage — to one who combined in due time the roles of mother, business manager and wife to a soldier who, beginning in the ranks, ended as Captain — and with much incidental concern for business decisions. Shortage of newsprint caused the newly founded Pictorial Charts Unit to turn to schools, with a monthly subscription service and diagrams with notes; and it was from this war-time beginning that the Unit progressively spread and developed into the present international supply centre with charitable-trust status.

'Responsibility of man for man' — this was always the key to his doing and planning — but the question was, responsibility for precisely what? The post-war work grew as the vision grew: and the vision was invariably related to drawing. 'You say it; I draw it', appeared to be David's refrain whenever anyone discussed his work. His mind was filled with a particular aspect of his own personal experience of learning at school and college, namely that when he saw anything pictured, it remained in his mind, without effort, lastingly. Why, then, he queried, should not the same be true for millions of others? He was persuaded that to represent any statement or conception by a diagram was to

make it easier to understand, far easier to remember, and immeasurably easier to associate in memory with things to which it had a complex relationship. With this sure comprehension, he perceived that wall charts would lend themselves to the almost limitless development of techniques, for a wide range of purposes, both educational and social.

In the first phase of growth of Pictorial Charts it was necessary to evolve techniques for arresting the eye, and creating products which would become commercially viable. The British school curriculum had to be studied closely, to judge what subjects could be included, what aspects of them might most readily be displayed on one limited square of paper, and what particular method of displaying them would be most eye-catching and mind-catching. Much experimental work was done, and the project developed on this pragmatic basis.

Soon it was realised that, though charts had to be clear, they did not need to be simple. A wall chart 'spoke back' every time a child looked at it. In some instances it had all day every day to convey its message. The space was in fact wasted unless it presented ideas, relationships or systems which took time to absorb. Thus there began a vogue of two-subject charts, debating charts, international charts, stream-history charts and social interest charts, all concerned with relationships, balance of interests, or trends.

It was the appreciation that educational wall charts provided a unique medium for certain kinds of social contribution that inspired David and his wife to lay plans for converting Pictorial Charts into a Trust, to be registered under the Charities Act. Pictorial Charts Educational Trust was in fact set up in 1964. Partly with this new development in view, partly to co-operate with Education Services, of which David had been a long-standing member, the Tylers compiled a substantial list of the social purposes they would wish to serve. From Education Services they received an enquiry in the form addressed to all members who were parents: 'If you were faced again with the problem of finding schools for your children, what criteria would you use in the choice?' One part of David's answer, added



as a post-script, was: 'In stating what we wanted for our children we didn't actually make the point that we want them to acquire Dr Ensor's expressed objective — the understanding of their true place in nature as it is progressively revealed to man through the knowledge collected by the scientists and all pragmatists'. So — this unceasing emphasis in the Tyler products, on science, evolution, biology and man, is a deliberate design to give more children the benefit of 'finding their true place in nature' after the most deeply conscious manner of the evolutionary scientist.

As a man of ideas David was so prolific that it is scarcely just to pick out any single idea as basic to his philosophy. However, there was a time when I needed to draw one clarification from him, to ensure that we had the same meaning when advocating 'Applied History' as a method of developing social attitude. One of the wider aims he had been announcing and promoting was: 'To introduce into schools . . . those ideas which relate in a meaningful way the realities of the world that science is revealing and the modification in human behaviour that are necessary if man is both to survive and to live more fully'. Such an idea, he added, was 'that life is a developing story, and everyone can find significance and personal satisfaction from a conscious contribution to it'. This seemed to us utterly vital. But could the future citizens be persuaded, by what they saw on charts, to wish to join in the long-term campaign? We sought affirmation in the following words, in a letter to David.

'The line of thought that stands out from your philosophy is the chain:

'Evolution — history — present planning — the future task.

'You visualise the whole continuous process as one, and your charts are aimed at firing the imagination of the young with this process and enabling them to see that their own lives are related to it, and that if they want either to give or to live, they can do both best by getting in line and pressing forward this process.'

The Prospectus announcing the formation of P.C.E.T. confirmed this evolutionary and

historical approach, and added much to the initial framework of ideas. Even so, it could contain only a part of the social and educational philosophy of our friends. In further reply to the request for thoughts on the choice of schools, David underlined the need for selecting that which most particularly suited the young themselves. 'I think the point uppermost in our minds was to find for them the fullest opportunities for developing whatever talents and interests they may have had', and not least in importance was 'to provide a background in which they would develop personal relationships of depth and sincerity.' The 'rat-race aspect' of some school systems was heartily disliked and distrusted, as was 'excessive cramming', to the neglect of cultural and social activities. Social awareness should be evoked, 'not as an 'ought' preached by us, but as an obvious conclusion from the facts learnt and observed.' Ever there was the emphasis on learning rather than teaching, on developing and not forcing, and on a sufficient degree of freedom of choice to meet like-minded friends.

One of the first developments following the attainment of the new Trust status was an expansion of international work. Already, at the time of the Skopje Earthquake, Pictorial Charts was actively co-operating with War on Want, and this link was later strengthened. In connection with the Development Decade and other concerns of the United Nations, a new study series on world problems was begun. Very substantial outlay was incurred in producing charts on several world topics, and in submitting them to preliminary test in schools — tests designed to ensure that the pupils would be drawn into active co-operation in studying the problems and personally working on the charts. It was an anxious period; the tasks of planning, designing, producing, advertising and distributing the special material were additional to the regular supply services of the Trust. Twice in the course of three years David's heart refused the strain, and there were periods of several months when Dorothy Tyler assumed both their roles. For a third time she now accepts it, and continues to give further spread to the several hundred memorials which recall his amazing skills and mark an exciting joint achievement.



How can we adequately describe his work, and him? — 'man of ideas', 'disciple of Adhem', 'world citizen', 'friend' — so many things he was, and so many things he launched. 'Man of galactic ideas', perhaps.

He was never afraid of moving ahead of the times. In some degree, such has been the rapidity of recent change, his spear-point work had been steadily gaining a new directive over the past six or seven years — to add to the pattern of directives. In the period leading to the creation of P.C.E.T. it could reasonably be said that one of the primary techniques underlying the social effort of the Unit was that implicit in work on Applied History. However, this technique implies, for its effectiveness, that History has reflected, and **continues** to reflect, progress. As long ago as 1962, the following query was put to David by a discussion group of younger associates within the Trust. 'Young people to-day see England in decline and are disheartened by the apparent inability even of her politicians and leaders to do anything about it or to improve the world situation in which they therefore take no interest. Can our charts show them that there are things they can do which will have useful results in these respects?'

'I believe', he said, 'that our charts can do something to explain why England is in decline, and some of the policies that could reverse the process. We have to do this by stimulating discussion and giving relevant facts, otherwise it would just be propaganda. It's my feeling that Britain has a vital role to play in the world if enough people can be made to see it and to act by becoming the most educated, and by electing governments of men dedicated to the advance of the human race as a whole. We have been a colonial power and are voluntarily abdicating as colonialists. We have the know-how and many qualities in all classes that can help build 'One World' through the United Nations.'

Since then the situation in Britain has worsened. Over at least five years there has been an almost unrelieved balance of payments deficit (to mid-1969). It had not passed David's notice that a country in this position, far from being able to sustain other more impoverished states, is living partly at the expense of the

rest of the world. Some of his most recently prepared productions relate to moral issues: decision-making, ethical education, and training in values. He has drafted designs for a plastic model, showing in the simplest way the kind of economic behaviour that has caused this country to be perpetually running into international debt. Much else appears to have been in mind — all fitting into notion that man must become responsible for man, and indicating new thought on the nature of the necessary responsibility.

'We must take control of evolution and society ourselves', he ever reiterated. If evolution, at least in our country, is failing to yield advance, it is we, personally, who need to take deep-reaching action. Who, then, are the 'we'? How, and from what sources do we add more to our number? That was the type of question to which David was increasingly addressing his mind and drawing the attention of others. He was ready to co-operate with any who saw the same need. As an educator, we have seen, he would willingly give voice to ideas on motivation which he did not himself share. Every reader, whatever his own fundamental views, will find these reflected in the Tyler Prospectus and Charts, assuming that the views are anywhere widely and systematically published.

Jack Bellerby.

## BOOK REVIEWS

### **World Outlook 1900-1965: A Study Series**

**General Editor: M. E. Bryant**

**Faber and Faber**

**Study Books 6s each**

**British Democracy in the Twentieth Century**

**Dennis Starkings**

**After the Deluge: English Society between the Wars**

**John Standen**

**The Hungry World**

**Ann McKenzie**

In the December 1968 issue of **New Era** I had pleasure in welcoming the first titles in this series of books on Contemporary World History. Three further volumes have now been published. All are useful contributions to the series and I intend no disrespect to Messrs Starkings and Standen nor to their books by concentrating here on Mrs McKenzie's volume.



But Mrs McKenzie's book is truly international in its treatment of **The Hungry World**; and it is unusual because, as Miss Bryant writes in her introduction, 'In many history books food is barely mentioned.' Mrs McKenzie starts with an interesting historical canter about food and diet up to the present day, in which she brings home the reality of the problems to English pupils by drawing attention to the existence of hunger in England in comparatively recent times. The core of the book ranges over all the major issues of food and population facing the world today. She concludes by reminding us of the stupidity of thinking that we can remain aloof from the suffering. I have just one slight hesitation about this book: some of the vocabulary and material is rather difficult for the average pupil.

Derek Heater.

## Therapy in Child Care

Dockar-Drysdale, B.

Papers on Residential Work, Vol. 3.

Edited by Tod R. J. N.

Longmans, 1968. pp. 163 Price 15s.

Mrs Drysdale's papers (six hitherto unpublished: two others printed in volume 2 of this series) show her grappling with the problems of severely maladjusted children at the Mulberry Bush School near Oxford, which she founded in 1948 and where she has been therapeutic adviser ever since. From these struggles she and the staff team, to whom frequent compliments are paid, have not only evolved techniques, but she has conceptualized them in striking language, and in so doing has revealed a rare depth of wisdom. Her work is informed by an abiding charity and clear understanding.

Having undergone a Freudian analysis, the most profound influence upon her has been that of D. W. Winnicott whose work she has amplified and extended in a residential setting. She freely acknowledges the collaboration of psychiatrists at the London child guidance clinics; of Dr Edna Oakeshott at the Institute of Education; and of the residential workers Balbernie, Marjorie Franklin, Father Owen, Shaw and Wills all of whom be it noted, like herself, have been instrumental in founding and running **non-maintained** special schools. (In passing, it may be asked, where does one find persons of such calibre in the maintained sector?) Affinities in the literature lie with Aichhorn, Bettelheim, Erikson, Klein and Redl.

The earliest paper (1953), which Mrs Drysdale now would call Annihilation and Creation, was seminal. In it she explains that a child's urge to damage things may not merely serve to displace a wish to hurt people, but represent the obverse of his need for restitution. As children recover, she says, that feelings of guilt are relieved, and they will have less need to make exaggerated gestures so long as punishment has not blocked the natural process of reparation. Moreover an attacked child can be satisfied by sympathy and may not demand revenge, or fair play, such as the conscience of a grown-up may insist upon.

The most profound essay, which provides a rationale for all the others, is entitled 'the provision of primary experience in a therapeutic school'. Primary experience refers to that containment in the mother-baby unity of the first year of life "without which integration as an individual is impossible." Children who have been so let down in infancy that they have enjoyed no primary experience to which to regress are described as pre-neurotic. A most telling invention

of Mrs Drysdale is the term **frozen child**, as a more apt alternative to Bowlby's **affectionless character**. Such a child, she writes, must be provided with the actual emotional experiences of separating out, thereby establishing identity, accepting boundaries, and finally reaching a state of dependence on the therapist. This kind of child cannot symbolize what he has never experienced or realized. One little boy — recovering — was able to call kisses 'edges'. 'Give me an edge' he would demand, 'I like edges. They show where I stop and you start'.

The skill required to avoid the danger of delinquent collusion is a subtle one, comparable to the snare of counter transference. Such are the kinds of matters discussed at staff seminars at which it is possible to gain in insight (which some people fear as a threat to their intuition), and to work out how the several members of staff may support each other. Here is introduced the term **catalyst**: a person who facilitates the reaction, or interaction, between the child and the grown-up who is the provider in a primary experience. The catalyst stands in, in times of absence, and in so doing can continue to verbalise the relationship.

That a senior member of a staff seminar may have the confidence to describe the occasion of his own loss of identity (or delinquent merger) in his dealings with a child is a lesson to newcomers. The exposition itself is in direct contrast to normal practice in schools, where the senior staff, and headmaster in particular, will be the last to admit failure or difficulties, as though to do so would be to cast away their blessed authority. By clinging to one's function one inhibits both exchange of function and the acceptance of an appropriate educational and therapeutic role.

What role is appropriate? At this point Mrs Drysdale is at her least explicit. There is no discussion of hereditary factors in the children's condition and their mitigation of treatment. There is no attempt even in Context Profiles to evaluate the measures advocated (an attempt was made at the Bush and three other schools by Norman Williams in 'Criteria of recovery of maladjusted children' MA thesis, Durham 1961). In the chapter on Play as Therapy Axline (who may perhaps have sidetracked Mrs Drysdale) is quoted as saying that the therapist does not direct the child's actions in any manner. Mrs Drysdale explains that 'most of us think of progress as improvement, recovery and above all change. Change there will be, but not if we are trying to **bring about** change in children rather than **support** them in evolving — changing — in their own special and individual way'.

Yet she admits that there is a problem of limits, and hastens to add that even in the therapeutic hour 'you would not allow children to hurt you or each other, to break windows, or to urinate in the sand tray.' Since these prohibitions are value laden, was it not bogus to state that children evolve in their own way? The educational values, by which the role of therapist is determined, need to be formulated philosophically. This is another way of saying that the objectives of the most excellent therapy must be clarified. For what kind of improvement, or recovery, and for what purpose is it instituted? So that people will fit into society as it is?

A further area for development may be pointed out. Although painting and work in clay and some highly ingenious instances of puppetry and dramatic play are described (but not of dance), all these forms are used for interpretative or cathartic purposes. We are told that children make **use** of play provision and it is suggested, p. 138, that 'transitional play is part



of the essential bridging of the increasing space between the mother and baby.' Perhaps here is the germ of the notion that play might be **creative**, that it is the basis for art, and that the function, at a later stage, of conscious and unconscious forces in a creative act leads to a further integrating of the personality.

In conclusion, however, it is no mean tribute to testify that Mrs Drysdale's papers, written with ever greater economy, perennially give poignant pleasure, and reinforce her command to examine and to accommodate the validity of her insights.

Anthony Weaver.

### Children at School

**Primary Education in Britain Today.**

**Published for the Centre for Curriculum Renewal and Educational Development Overseas by Heinemann, 1969. 172 pp. Hardback 30/- and paperback.**

Credo was established in 1966 to help developing countries with their own programmes of educational innovation, by making available to them information about conditions and practices in Britain today. The present volume describes in readable manner what is happening in the classrooms as a result of the work of the Schools Council, of the Nuffield Foundation and of the Scottish Education Department and succeeds in its immediate objectives. It might very profitably be read by any prospective teacher in Great Britain who wants to familiarise himself with curriculum development in the 1960s and to be put in touch with numerous relevant sources. The most exciting chapters are perhaps those on French, Art and Drama.

The book, however, is curiously narrow or naive in its conception.

It appears to accept Plowden lock, stock and barrel. Brian Young writes as though the new thought about the nature of learning that has occurred in the last ten years owes nothing to the self-initiating methods of such figures as Montessori or Susan Isaacs. Indeed the influence of the latter, who after all installed bunsen burners in her nursery school, is not mentioned in the historical resumé of discovery methods given in the chapter on science.

The section on social studies shows ways of humanizing history and geography but gives no hint that, or how, concepts of one world and of internationalism in children's thinking might begin to be laid down in the primary stage. That the account of a project arising from a school journey (diagram p. 140) leads from 'ships to warships, to Nelson and Victory, to uniforms and weapons used at Trafalgar and a study of sea battles in which Nelson fought', would seem to show that the teachers have altered their methods of teaching but still retain an outmoded content.

The book provides little discussion of discipline or social aspects of schooling; the tenor throughout is upon cognitive development, as it was in the nineteenth century, only its range and the ways of promoting it have changed.

Factually, the book is a useful guide as far as it goes. But its interpretation of the origins of the procedures described is misleading, and its consideration of aims is far from explicit.

Anthony Weaver.

## Editorial Notes

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The material for this issue selected itself. It is good to print together the text of James Hemming's talk by invitation for the Australian Broadcasting Commission and reports by the home teams at Pulborough. Both sides stress a modern emphasis on educating people and the need for encouraging the growth of personality even at the expense of organisation. James Hemming might illustrate this in his life and at Pulborough there was George Lyward.

He coloured all our thought not least the architects. One point he stressed was the need for fun and laughter between teacher and pupil, the need for colour and discovery and scope whether in art or science so that learning can become an adventurous and exacting pursuit. We hear so much about modern organisation of education and so little about how to promote personal development and the rich and somewhat heady atmosphere in which wisdom and learning may flourish. That is why the reminder of a great teacher that wisdom and the things of the spirit are a part of education matters and that certain words need taking out of the sociologist's rather tidy cupboards need frankly mentioning. One such word is love. You can laugh at or with love but you cannot ever ignore it.

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### Coming shortly, articles on

Elizabeth Richardson, "The Staff Group and its problems of authority and shared responsibility."

Dr Margaret Wason, "Research in the New Mathematics."

Joe Park, "An Outline of Intellectual Rubbish reconsidered."

Peter Farrell, "Understanding TV TODAY."

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# *The staff group and its problems of authority and shared responsibility*

**Elizabeth Richardson**

Lecturer in Education, University of Bristol

Text of a paper given in the Education Section of The British Association for the Advancement of Science, Dundee Meeting, 1968, as part of a symposium on "The Curriculum for the Young School Leaver".

The teacher's job has always been a complex one, so complex that we try to simplify our perception of it either by suggesting that it all depends on the teacher's personality or by denying that the teacher can reveal anything of himself as a person at all. Thus we set up on the one hand persons who deny the constraints of the role and on the other a role that denies the complexities of the person. The curriculum changes and developments that we are now envisaging will demand of us not only a deeper understanding of what it means to a person to become a teacher, but also a willingness to explore the meaning of relationships within the context of new tasks.

In the opening paper of this symposium Mr J. G. Owen drew our attention to the distance we put between different sub-groups of people who should all be accepting the common label of 'educators' but who allow themselves to be 'sorted out' as teachers, lecturers, inspectors and administrators. And doubtless each of us has his own stereotypes of the three categories in which he himself does not have to be placed. It is only too easy to label the teacher as the practitioner who has his feet on the ground but lacks vision, the lecturer as the theorist who has his head in the clouds and lacks common sense, the inspector as the critic who has forgotten how it feels to face a difficult class, the administrator as the business man who controls other people's destinies via the computer and the filing cabinet. Yet in fact each of the four must take into himself many of the skills required by the other three: we all have to be practical, visionary, critical and business-like. We are not really so unlike as we often seem, or wish, to be.

But it is not only between the schools, the colleges, the inspectorate and the education authorities that such divisions exist. Within the secondary school itself we have become accustomed to all kinds of categorisation and stereotyping, including the most damaging of all — namely, the far-too-ready labelling of teachers as good, bad or indifferent. The adjectives vary in different contexts; but they generally add up to much the same kind of over-simplified value judgements based more on hearsay than on evidence. Let me mention three examples of this kind of categorisation. The first, from someone who describes herself as 'merely a writer, a parent and a fully paid-up member of a well-known democracy', focusing attention on the fortunes of Risinghill School, is very particularised. The second, from a research project organiser, drawing on young people's experiences of a large number of unnamed schools, is more generalised. The third, from an American educator interested in problems of delinquency and maladjustment, seems concrete and particular but turns out to be very abstract.

Risinghill School, then, as described by Mrs Leila Berg, is my first source.<sup>1</sup> Mrs Berg divides the teachers in that school into three sub-groups: the first group she calls the 'child-centred' teachers, the second she calls 'traditionalists, disciplinarians, authoritarians', and the third group she describes as the anxious, bewildered teachers who wanted to please the headmaster but did not understand his views on education and so could not teach with any real authority. The teachers described here as 'child-centred' seem to have had all the virtues, all the tolerance, all the love of children, all the imagination, and were, not surprisingly, 'in the minority'. Those described as 'authoritarians' seem to have had all the resentment and jealousy, all the hatred of children, none of the imagination, and were not surprisingly seen as having 'long ago surrendered their personality'. The rest, it seemed, just oscillated between being well-intentioned and constructive and being malicious and destructive.

To turn now to my second source: this is an article in *The New Era* in which R. L. Richer of the Leicester School of Education reports and comments on evidence collected from 590 young people drawn from forty youth clubs



spread over seven geographical areas, who had attended between them over a hundred secondary schools of all types.<sup>2</sup> These young people were interviewed in groups, some being asked to say what they felt about the schools they had recently left, others being asked to say how they now saw themselves as persons. Condemnations of the domineering, bullying attitudes of teachers, Richer says, 'form the bulk of the responses, while positive assessments are rare'. Many of the young people declared that they had only become able to 'be themselves' since they had left school — that their teachers, by and large, had prevented them from being themselves and from having any reasonable opinion of themselves. Again, as in Leila Berg's book about Risinghill, we find that teachers are being put into categories. Here we are told of five categories: the coercive, the able, the weak, the 'queer cases' who were totally disorganised and did not seem to know what they were doing, and the merely lazy or indifferent. The able teachers are described in almost lyrical terms: they are 'young, tolerant, friendly, fair, kind, patient and understanding . . . intelligent without conceit and controlling without violence . . . engaged seriously in their work . . . anxious to help pupils to learn . . . yet able to relax, to take a joke against themselves'. Not surprisingly, perhaps, these paragons are also described as 'rare birds'.

My third source is an article by Fritz Redl, entitled 'Ten types of group formation', in which he seems actually to be describing ten types of group leadership.<sup>3</sup> Among these are five teachers, of whom the first two need not concern us, as they are teachers of primary-school children. The other three, who are in charge of adolescent classes, he names as 'the leader', 'the central person as love object' and 'the central person as the object of aggressive drives'. The 'leader' is young, (or appears young), good-looking, identified with the aims of the school yet also in sympathy with the natural drives of the pupils, who, we are told, 'adore' him, accepting what he stands for without much question. The 'central person as love object' is also young — a male teacher with a class of sixteen-year-old girls, who, we are told, appear to fall in love with him collectively as it were. It is suggested that it would not be surprising if this teacher were to complain of

having 'trouble with discipline'. The third teacher works with a rigid system of oppressive rules, creating a regimented classroom and getting an unwilling obedience and with it a pile-up of concentrated hatred: this situation arouses in the class, Redl says, a 'lynching attitude' towards any member of it who dares to identify with the teacher.

Now this attempt to identify 'types', like the search for categories in the other two examples, arises, I believe, partly from the difficulty we all have, when we look back at our own schooling, in recognising that all of our teachers were fallible human beings and that our own attitudes towards any one of them must have been a great deal more complex than these oversimplified portraits suggest. Richer in his article acknowledges that the responses of the young people interviewed may have contained exaggeration and that the research technique used, by ensuring anonymity for those interviewed, allowed a free rein to complaints against teachers. But it is noticeable that here, as in the other examples I used, we seem to get either lavish praise or bitter denunciation of teachers. It seems that for the pupils, as perhaps for the teachers themselves, good and bad feelings have to be split off and put into different individuals rather than acknowledged to be present together in any one relationship. Are the 'child-centred' teachers in Leila Berg's picture of Risinghill, the 'able' teachers picked out by Richer's young interviewees, and the 'leader' in Fritz Redl's list of types, real people at all, one wonders, or are they idealised symbols, for their colleagues and for their pupils, of the kind of self, both personal and professional, that we should all like to be? And what about those teachers who are labelled as domineering, punitive, bent on making pupils feel inferior and inadequate, boring in their approach to work, sometimes even sadistic towards the young: are these people, in one sense, representing and acting out on behalf of the rest of us our own hostility towards adolescents, our sense of inadequacy in relating to them and in understanding their needs, and our unacknowledged wish to handle our envy of them by keeping them inferior and ineffective? In other words, I am suggesting that the best teachers are not so uniformly good or the worst teachers so uniformly bad as young people's



memories of their recent schooling and our own memories of our more distant schooling might suggest, and that we all project into one another some of the best and worst bits of ourselves.

The traditional structure of secondary schooling, with its emphasis on the segregation of teachers, the compartmentalisation of subject matter and the streaming and setting of pupils, has made it very difficult for teachers to base their professional judgements of one another on anything but hearsay. In the past they have on the whole guarded their privacy and clung to their special skills, preferring to be seen as teachers of English, history, science, art and so on, rather than as members of co-operating teams working within broader subject areas. But this compartmentalisation is beginning to break down, and here and there teachers are emerging from their isolation and working together in the presence of their pupils and not merely in the seclusion of the staff room. The opening of the classroom doors, the redefinition of the areas of learning, the permeation of subject boundaries, will, if they continue, bring many more teachers together in situations where they will have to cope with mutual exposure. Only in this way can the fantasies that pervade the staff room — fantasies about this person's competence and that person's incompetence, about this one's humanity and that one's callousness, about this one's dullness and that one's brilliance — only thus can such fantasies be tested against the realities in the teaching-learning situation itself.

Outside the boundaries of the school in the newly established Teachers' Centres, teachers from different schools are coming together, as groups of people with a will to study the problems of curriculum change. In these Centres, even more perhaps than in the schools themselves, teachers will be facing formidable obstacles, in the shape of vested interests in special subjects, fears about venturing into unknown territory, uncertainties about other people's skills and competences, suspicions about the motives of those who seem to be bidding for leadership roles. Yet if team teaching is to become a reality in the schools and curriculum development a reality in the Centres, there will have to be decisions based on often painful self-scrutiny about where the leadership in any

particular project is to be located; there will have to be willingness to discuss how different members of a team can use their special competences in different parts of an enterprise; and there will be a growing need to consider the value of this and that kind of subject matter in relation to the more fundamental fields of inquiry that are being identified within the new curriculum as it takes shape. Much of what used to be private, unshared, and relatively safe and protected will have to be made public and exposed to risk; what could in the past so easily remain separated and static must now become dynamically inter-related. We must all be prepared to look beyond our own superficial judgements of other people so that we can enter into genuine transactions with them: and we will have to allow teachers to operate as persons where formerly, perhaps, we only allowed persons to perform, only too predictably, as this or that kind of teacher. Let us now look a little more closely at this interlocking of the person and the role in the setting of the secondary school, and consider how best we can use temperamental differences without merely exploiting persons by fixing them in predetermined roles.

We are concerned in this symposium specifically with the teaching of adolescents, in particular those who leave school as soon as the law allows them to do so. Now it is not surprising that some teachers find the middle forms in the secondary school challenging and rewarding, whereas others find them intimidating, not to say soul-destroying; for all of us, as persons and as teachers, have different preferred modes of relating to other persons, and therefore, as W. R. Bion<sup>4</sup> describes it, different 'valencies' as members of or as leaders of groups. A teacher whose preferred mode of operation is in a basically dependent culture may teach best when he is with younger, pre-adolescent pupils and may find it harder to meet the older pupils' challenges to his authority. Another, who thrives on opposition and frequently challenges authority himself, may prefer to lead in what Bion calls the 'fight-flight' culture, and so may find in the middle-school classes the kind of teaching-learning situation he most enjoys. A third, who works best in a one-to-one relationship, may get his greatest satisfaction from, and be most appreciated by, sixth-form pupils for whose task



the pairing relationship between tutor and student is appropriate. Now all these strengths have their part to play at all levels in the secondary school. Each can be used or misused by the teacher, as by any member of his class or by any of his colleagues in the staff room. For we must not oversimplify the needs either of the pupils or of the teachers. The pre-adolescent pupil who is still seeking for reliable adult models with whom to identify and from whom to learn adult skills, needs to temper his dependence with some vigorous opposition if he is not to become enfeebled. The adolescent who is breaking away from this old dependency and is looking for adults who can take his rebelliousness, needs to feel that his teachers are dependable if he is not to become destructive and cynical. The sixth-form pupil who may be seeking something like an intellectual partnership with a teacher, needs this teacher to preserve some emotional distance if he is not to become trapped in an inappropriate pairing relationship with him. Thus every teacher, whether his natural valency is towards dependence or fight-flight or pairing, needs to recognise how pupils may exploit this valency in such a way that their own growth is impaired or distorted. He must also be aware that he himself (the teacher) may be tempted, at times, to exploit his own particular valency in the interest of his own personal satisfaction rather than in the interest of the work task. And there is a third danger: that his colleagues may unconsciously try to keep him fixed in a role that is a mere parody of his real self. The gentle, undemanding man or woman may be perceived by the staff group as the over-indulgent, over-protective first-form teacher who cannot control a tough middle-school class; a more challenging and astringent member of the staff common room may be perceived as a sort of sergeant-major or martinet who can control the noisiest fourth form but is incapable of providing emotional security for younger pupils; the slightly withdrawn scholarly scientist or historian or classicist may be type-cast as the teacher who is capable of teaching only small, intimate groups of A-level pupils and is useless anywhere else in the school. Yet in thinking back over a year or two I am struck by a rather surprising thought: that in several instances a student I should have described as rather retiring and even diffident in a tutorial or seminar group, and certainly not as a natural

fight-flight leader, turned out to be more in tune with the needs of restless and rebellious fourth-formers than with the needs of younger, perhaps more biddable pupils; and I can also think of students who could be vigorous in opposing authority and if necessary in leading a fight, but who as teachers seemed more at home with younger children, who appealed to their protectiveness. Perhaps we need to bear in mind that behind every rebellion there lurks the need to find someone dependable and someone who cares for one as a person; and that behind submissive, dependent behaviour there lies a core of hostility and a wish to oppose. And so the fight-flight leader may long above all for loyalty and for someone to whom he can be loyal, while the dependent leader may be able to lead effectively only if those he leads are prepared if necessary to oppose his views, even while they accept his leadership. Thus the teacher who seems to be by nature a fighter may feel more kinship with younger children who call out his caring side than with the middle school forms who seem to be more like him; whereas the teacher who seems by nature to be dependent may feel more kinship with the rebellious fourth forms than with those who more obviously look to him to show care. Whether the school allows its teachers to use the whole of themselves or traps them in limited roles that inhibit growth (their own as well as their pupils') is one of the basic questions that we need to ask.

Much of the stereotyping that goes on in staff rooms is related to the isolation of the individual teacher when he is actually engaged in teaching; for the more the members of a community seal off their real work from one another, the more easily do caricatures take the place of genuine portraits, with the result that colleagues may continue to overestimate or underestimate one another's competence or sensitivity.

But this is not to say that the lessening of this isolation through co-operative programmes involving pairs or groups of teachers will simply sweep away all the existing misunderstandings and bring no new problems in its wake. On the contrary, when two or three teachers who would not regard themselves or each other as falling into any of the extreme categories that I



mentioned earlier in this paper face each other **and** a class of young people at the same time, the class in its turn may try to split the teachers apart by forcing them into fixed and caricature-like roles. If this is to be avoided — and I think it can be avoided — the teachers themselves must be prepared to examine and work with their own feelings about sharing authority and exercising joint leadership, for what they will find themselves engaged in will be a complex staff-pupil, inter-group relationship with overtones not only from the personal relationships between them and their pupils but also from the institutionalised relationships between pupils in general and teachers in general.

I would like now to draw on some of my own experiences with colleagues and students in an education department, working together in situations that permitted — indeed demanded of us — a continuous examination of these questions about relationships and authority. I am going to use first as a sort of case history an account of a study group in which I worked with a colleague some years ago. It is necessary to explain briefly that this was a voluntary group of ten students who had agreed to meet weekly for an hour and a half throughout the autumn term to learn something about the dynamics of small-group behaviour by studying their own relationships within the group, including, of course, their relationships with me. My role was described as ‘consultant’ to the group and it was made clear at the outset, before the students even signed up for it, that I would not be initiating discussion but commenting on the discussion and on behaviour generally, and trying to interpret what was going on. It is some indication of how little I understood at that time about the difficulties of sharing this kind of leadership with a colleague that I did not let the group members know before the first meeting that I would, with that particular group, be working with another staff member. My colleague and I were agreed that he would act as a ‘participant observer’ in the group, and that he would help me in my task by making comments during the meetings about what he was observing and feeling himself to be a part of. But the group — unlike later ones in which I worked in this way with other staff members — did not know until the

two of us walked into the room for the first meeting that there would be anyone other than myself from the staff group taking part. The reason for this was not a wish, either on my part or on my colleague’s, to keep the group in the dark, but simply that I did not know until the day before that he would be free to undertake the work. The effects of this apparently deliberate concealment of information were, I think, far-reaching, and taught me an important lesson.

The most surprising reaction of the group members to the unexpected appearance of two of us on that first day was their apparent **lack** of reaction, except for one gesture, which we did not immediately perceive as related to the surprise that they experienced: the fact that they all stood up as we came in. Apart from this very unusual display of deference, which we later took to have been a kind of shock reaction, there was no reference whatever throughout that meeting to any surprise, pleasure or annoyance at seeing that two of us were to work with the group. Yet in a subtle, indefinable way, the members contrived to make us feel slightly uneasy about one another. My partner was described at one point as ‘a complete outsider’, and I was told that I was ‘just on the fringe’. Ambiguous references were thrown out about the lectures that he and I had given in the Department the week before: I was told by one member, somewhat belligerently, that he had attended my lecture and had come away having ‘formed an opinion’ of me, and my partner was given the scarcely welcome information that this same member had not attended his lecture at all. In the following two weeks there was talk about protest movements, student demonstrations, labour unrest, and adolescent rebellion, with references to the **breaking up of youth-club** premises, the doubtful credentials of youth leaders and the unhappy prevalence of parental neglect and indifference in the lives of many teenagers. During the following weeks every meeting contained some evidence of a growing wish to make the two of us dislike, distrust or fear one another. My colleague was continually being accused of being ‘silent’, although he made contributions in every meeting. At one time it was implied that he was ‘silent’ because he disliked the way I was taking the group; at another that I had made his silence a condition of his attending



the group: once that some other authority had planted him to spy on all of us, or that he himself, like some sinister Big Brother, might be fulfilling some purpose of his own by being there — a purpose which had nothing to do with my objectives as consultant to the group. On one occasion it was suggested (in a letter from an absent member) that he was the one who could give the group the leadership it needed but was refusing to do so, whereas I was incapable of giving this leadership even if I wanted to. Later in that meeting, he was praised for a contribution, whereas my contributions, with one slightly grudging exception, were dismissed as worthless. In a later meeting this comparison was echoed when I was told that I had a harsh voice and made sarcastic, disapproving comments, whereas he was easy to listen to, used a neutral tone, and made observations that the group members could accept.

This meeting (the sixth in the series) was a turning point in our own understanding of what was going on. My own feelings at the end of it were significant. I left with a heavy sense of having failed to reach this group at all. That evening I found myself thinking: 'I feel like a stepmother to this group': I might have added, 'a stepmother who is unable to build any sort of relationship with the family.' It then occurred to me that, in terms of this group, which had assembled in response to my invitation, I was not so much a stepmother as a mother who had betrayed them by bringing in, without any warning, a stepfather to protect me and to steal half my attention. I discussed these feelings with my colleague during the week that intervened before the next meeting. Strangely enough, in the following meeting one of the members spontaneously introduced the image of the family, by referring to one of the women as the 'little sister' in the group. There was also talk about how trapped people felt at the beginning of each meeting, caught in the struggle to get the work started again, and for the first time it became possible for the members to bring out and acknowledge the feelings of having been trapped on the first occasion of all, when I had walked in, not alone, but with a partner. Later in this meeting there was a statement to the effect that perhaps I did, after all, care for the group; but immediately this was coupled with the suggestion that my colleague had

been brought in as someone who would watch without getting personally involved, as though now I was to be allowed to have feelings, but only at the expense of a sort of dehumanisation of my partner. In the final meeting it emerged that our solidarity had been threatening: we had been objects of envy, being apparently so secure in our relationship that we had not needed to talk to each other in the group meetings at all. And mixed up with this envy there were for the members feelings of having been cheated out of the close, unshared relationship with me that they had expected when they had signed up for the group. Towards the end of that last meeting there was an almost comic attempt to act out a solution to this dilemma, when about half the group slightly changed positions and moved chairs to draw more closely round my colleague, while the other half made similar moves to draw more closely round me.

As I look back on these nine weeks, after the intervening years, I feel convinced that the group could very easily have destroyed that partnership they so resented, by undermining our confidence and our trust in one another, had we on our part been unable to examine what we were feeling about the various manoeuvres the members unconsciously engaged in as the meetings went on. In subsequent years, also, when I worked in partnership with other colleagues, it was very clear to all of us that the work we did with each other immediately after every group meeting was an essential part of the total task that we were engaged in with the students. The personalities of the three men with whom I worked during these later years could hardly have been more different. Yet in every case the group became preoccupied with the need to play us off against one another. In one case there were seductive moves to make my colleague feel part of the group and to make me feel superfluous; in another, strong pressure was exerted in various ways on my colleague to induce him to take over the consultancy role and thus obliterate me; in a third case there was a good deal of insistence that my colleague was merely a rather useless and immature apprentice whom I was doing my best to emasculate. More and more I find myself having to recognise that we cannot hope to be able to help students to understand what they do to one another and to their tutors



and teachers unless we ourselves, in the staff group, are prepared to examine what we, in our turn, do to one another and require of one another.

Now in case all this sounds fanciful, let me come back to a more recognisable reality by relating the situations I have just been describing to the experiences of students who have worked in pairs with certain classes during their term of school practice. My limited experience of supervising such pairs of students confirms me in my belief that the emotional problems inherent in this situation must be exposed and talked through just as fully as the actual planning of the shared lessons and the gathering together of the material to be used.<sup>5</sup> I would like now to glance briefly with you at four of these pairs: one mixed pair, two pairs of men and one pair of women.

In the mixed pair, the man was at first seen, both by the class and by his partner, as the initiator in the classroom, appearing to take over-all charge of the situation and to carry the main teaching role, while the woman merely danced attendance on him, handing out books or papers when necessary, writing up emerging ideas on the blackboard, occasionally putting a supplementary question to the class. It seemed to me that she was taking the role of the nice, unassertive, even self-effacing wife. Yet I knew her to be an effective teacher when she was alone with other classes. As the term went on, these two discussed this aspect of the situation a good deal, with me and, I believe, with each other. And gradually they became able to break away from the traditional pattern of the dominant male and the subservient female: their roles became more flexible and their different strengths and different ways of perceiving the materials they used became accessible, so that each complemented the other.

When two men worked together the situation was even more complex, for it seemed that the class would allow only one of them to show strong masculinity. But in each case, this masculinity was achieved, it seemed, at some cost, not only to the partially emasculated partner but also to the stronger partner himself. One of them found himself reacting to the situation, at first, by becoming a parody of a

schoolmaster, delivering sharp, rather jolly warnings and working all the time to keep the lesson tidy and predictable. His partner, who was often looking for more subtle effects and was less geared to prearranged plans, unconsciously fell into the role of the vague, rather woolly-minded member of the pair, who occasionally captured attention for a moment but could not maintain an orderly lesson. These two, like the mixed pair, were able, as time went on, to break away from these stereotyped roles and to allow themselves to emerge in the classroom as real persons whose very differences enriched the teaching-learning situation.

The other male pair, teaching in a boys' school, found themselves the victims of another kind of splitting, which left one of them puzzled and not a little distressed. This man found, with one class in particular, that he was being cast inexorably in the role of the harsh disciplinarian, and was even accused by some of its members of being unjust. Conversely the other man, it seemed, was pushed more into the role of the kindly, amiable but perhaps not very effective partner — someone the boys might not really learn from. Yet there was evidence that the apparently punitive partner cared a good deal for the boys and understood their needs, and that the apparently amiable but ineffective partner could display quite a brisk efficiency in classrooms where he was in sole charge.

If, for a male pair, there is almost bound to be a problem about relative masculinity, and therefore a fear that one of the two will be emasculated, so for a female pair there is almost bound to be a problem about relative femininity and therefore a fear that one of the two will be forced into the role of the woman who wears the trousers. On the other hand it would seem, from my observations, that it is easier for a woman to take the stronger role without ceasing to be feminine, particularly if her partner is a woman, than for a man to accept a weaker role in relation to another man without ceasing to be masculine, or at least feeling that he is no longer being allowed to be masculine.

My experience of working with the last pair (the two women) brought home to me also the importance of recognising that, along with the



stresses involved in this kind of mutual exposure in the act of teaching, there could also be valuable support. It happened, for a variety of reasons, that I did not see these two students teaching together for some weeks.

In the early part of the term it had become evident that one of the two was having considerable difficulty in controlling her classes and seemed somewhat at a loss in preparing material for them. My perhaps premature anxiety about her competence induced in her something near to despair. The other student was a little older and had already taught for two years. She was sensitive both towards the children and towards the younger student with whom she was working — and, I believe, towards my problem as supervisor to both of them. It was largely because the older woman was able to demonstrate, in front of me, her own confidence in her partner, and because she never used her previous experience as a defence against the need for further learning, that the younger one found her own latent strength and in the end showed an ability to relate to the children and to work with them that had seemed, earlier in the term, to be out of her reach.

I have tried to bring together in this paper some general reflections on what it means to be a member of a staff group in a school, some specific illustrations from my own experiences of collaborating with colleagues in an unusual kind of teaching-learning situation, and my observations on a small number of students who have accepted the very difficult task of sharing the leadership role in the classroom. All this raises questions not only about the quality of the personal relationships in the staff group but also about the inter-group relationships in the school institution, and particularly about the roles that innovators or innovating groups in a school find themselves being forced into. Every school has powerful advocates for a policy of no change. Those who introduce new practices and try to re-draw the boundaries of subject areas in the school curriculum, thus removing the old protective boundaries round persons and calling into question the whole of the existing time-table, and with it the traditional system of subject departments, may for a time find themselves cut off from the staff group as a whole. What at

first may feel like a lonely isolation may later turn into a deceptively warm sense of being part of an elite, only to move into a situation of even greater isolation than before, as the school becomes uneasily aware that the old order may be passing and that a new and fundamentally different concept of education is beginning to take its place. Teachers who embark on these new ventures must beware lest they find that they are labelled 'progressivists', so that innovation becomes incapsulated in small groups within the large school institution as, earlier in this century, it became incapsulated in the 'independent progressive schools'. There must be a continuous dialogue going on between those who are initiating changes in the school and those who, perhaps, may hope to go on standing by merely watching the process. We are all, inescapably, part of the process.

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## *Understanding TV Today*

Peter Farrell

Television is a selective observation of theatre: natural or contrived. It is no more a creative medium than is writing or painting — merely a vehicle which people can use to reflect aspects of society to which they are sensitive. It is a highly expensive form of group therapy. A Medium affording individual entertainers a means of demonstrating their talent to a wider audience.

Linked to a computer it can be a three-dimensional drawing-board, an electronic loose-leaf book, or snooker table. The first



glimpse I caught of my daughter was three weeks before she was born, in hospital on a TV set connected to an X-Ray unit.

St. McLuhan has called it a cool medium — as opposed to film (A hot medium since film has now become an 'Art form').

As far as the general public are concerned, it is a piece of teamwork for family consumption, manifest in a range of cabinets whose style ranges from Bau haus to regency. To the teacher it is a classroom tool, an electronic intrusion into academic confines: Batman in the cloisters. Or an entirely new method of teaching.

I am concerned here with broadcast TV, the box in the corner which most of us watch, whether out of duty, pleasure or status.

Peter Ustinov: 'Do I like Television? Well it entirely depends who's on it'.

As a reflection of current society, TV production can be assessed in the following areas:

Station Identification

The News

Interviews

Discussions

Reviews

Magazine and Women's programmes

Current Affairs

Satire

Quiz, and General **Knowledge**

Educational

Party Political Broadcasts

Drama

Situation Comedy

Musicals

Sport and Occasions

Documentaries

Advertisements

Pop

Religious Programmes

### **Station Identification**

The PRESENTATION department is in charge of a station's visual ethos. It decides on Logos, typefaces, houseform and on continuity between programmes. It gives a station its character. It is the Editor in charge of the glue.

The NEWS and Weather, besides giving the hard facts also acts as a sounding-board for a station's apparent integrity. 'By their Newscasters shall ye know them'. Visually it is one of the simplest — and most boring programme to produce: Talking heads interspersed with stills, film clips, and wall boards. It relies to a great extent on tight scheduling. It is TV's equivalent of the theatrical monologue and as in the theatre imposes tremendous strain on the reader. Very little experimental work has been done in this field.

DISCUSSIONS are generally used to promote audience identification and thereby involve the audience with the topic. It is an over-used and badly-used device. Yet it can employ TV to its best advantage when controversy rages. The secret is A: To choose the participants carefully; and B: To give the cameraman full rein in choosing their shots.

These programmes are easy to produce but hard work for chairman and vision mixer; they impose an unequal production strain.

INTERVIEWS. There are two main types: deep-probe and ordinary. With the ordinary interview the strain is borne largely by the interviewer who by sensitive questioning must extract the maximum of interesting points of view in a limited time. Little preparation is possible and as a rule only a very superficial treatment occurs. It is used as a device to bring the interviewee 'into the home'. The questions are invariably open-ended and judicious editing is often necessary. Its advantage lies in its off-the-cuff quality which can give the audience an air of expectancy.

Deep-probe, is a far sterner technique and requires special qualities of the interviewer, qualities more usually found in Q.C's. The technique is for the Production Team to research both Interviewee and Subject thoroughly. Various open-ended and closed questions are then formulated and reduced to essentials. Then, under the guise of a friendly Pre-Production chat assisted by drinks the questions are put to the interviewee. The 'chat' is tape-recorded, and later played back to the Production Team and a Psychiatrist who advises on the best line of



attack. Up to this point the onus of the production has fallen pretty widely, but the moment the interview proper begins the onus is entirely on the interviewer. It is one of the purest forms of television and one of the most devastating, yet it relies a great deal upon the courtroom.

**REVIEWS.** These are borrowed entirely from journalism, and provide the same arenas for pontificating Tin Gods. They are little more than filler devices which can be dropped without harming the rest of the programme.

**MAGAZINE AND WOMEN'S PROGRAMMES.** These are hang-overs from Fleet Street. At present neither of the two services run a regular Women's programme but they are quite common abroad (Often sponsored by a Cosmetics Firm with frequent Integrated Plugs).

They rely heavily on interviews, Live and on film, a sprinkling of interesting documentary clips, a touch of Current Affairs, stirred until smooth by a genial team of presenters. They are difficult programmes to run well as they rely heavily on stories. Since they are aimed straight for the family, their coverage of social issues is limited. They are essentially comfy to watch.

**CURRENT AFFAIRS.** If you want to discover the hold on its broadcasting media which a Government has, the Current Affairs Programme will show you. Like Reviews and Magazine Programmes it has its roots in Journalism and uses three main devices to put over a story: Interviews, Discussions and Documentary film. The Editor is all-important here, since he must decide which issues to tackle in the programme, and how many, to afford a variety of viewing while still giving enough time to cover each subject in depth.

Unlike the News, Current Affairs deals not only with Fact but opinion and like all newspapers has an editorial policy. It is for this reason that Current Affairs' Teams guard their independence jealously. In France, Rhodesia, Portugal, Spain, Greece and some Latin American Countries Current Affairs programmes consist of thinly disguised Government propaganda. If the News acts as a sounding board for a station's

integrity, Current Affairs acts as it's conscience.

Like Current Affairs SATIRE Programmes draw their material from the News of the moment, in fact there is often a strong format similarity between the two types. The difference of course, lies in the treatment. As a production, Satire usually employs a looser format, and production timing is not as crucial. Again, as in Current Affairs it is customary to employ a resident team of Satirists and an anchor man.

Professor Marcuse has coined the phrase 'Repressive Tolerance'. Satire Programmes show to what extent, if at all, this state exists in a station.

**CHILDREN'S PROGRAMMES.** A degree of differentiation is required here: Some Children's Programmes are Straight Adventure Serials or TV revivals of the Classics — these are for family entertainment, and come under the heading of Drama. At the other end of the scale there are Educational programmes, thinly disguised as entertainment: 'Playschool', Magazine genre programmes: 'Jackanory', 'Crackerjack', 'Magic Roundabout', 'How', and the very popular 'Blue Peter'. All these have their roots in the old 'Children's Hour' on the Radio and do not differ much in format. In the BBC, Children's programmes have rigidly maintained their Middle Class origins, but there are signs that the 'Story, song and Prayer' faction are slowly losing ground to the more educational and outward looking idealists. The hearthrug is being abandoned for the workshop.

**QUIZ PROGRAMMES:** The Ethos of the two main channels is never more clearly distinguishable than here: For BBC the questions are enough, the academic ethic satisfies. But the ITA people are pragmatists and believe in an instant reward — neither Pavlov, nor Skinner would be very interested in the BBC's Quiz Contestants, but the antics of the contestants and Comperes in 'Double your Money', 'Criss-cross Quiz' and 'Take your pick' are worth a box of performing rats any day.

Technically they are simple to stage and light, the only problems being the speed of the cameras and vitality of the vision-mixing. For once



the onus is on the performers.

EDUCATIONAL TELEVISION has not developed much in Britain. Generally speaking it is in its infancy. To examine Broadcast Schools TV first: Communication here is rather one sided — BBC & ITA put out Educational programmes covering a broad Educational spectrum which, if they co-incide with a school's syllabus, are often of immense value. The problem is that there is no direct relationship between the Series Editors Schedule and the Syllabii of each school. Otherwise excellent programmes are consequently ignored, because they come too soon or too late in the School year or because they are broadcast at the wrong time of day. Closed-circuit TV systems such as ILEATV, PET-TV, Glasgow Corporation TV, and others, run services for their own areas which are directly related to the Syllabus of the School. All these services are in their infancy, and they are all run exclusively by teachers. The results are not difficult to imagine: Captions are few, and excessive use is made of the blackboard. Programmes are sometimes dull and occasionally boring to the point of repulsion. The teachers immured for years in a book — dominated culture are suddenly having to think again, in terms of pictures. While this transition is simple for Artists it can be an impossible one for the teachers. The Colleges of Education have not so far come to terms with the problem. There are few Videogogues. CCTV for teaching purposes is used in two ways: As a tool, controlled by the teacher and as an entirely new Educational method.

### **TV as a Tool**

Most university Physics labs use CCTV for simple demonstration, obviating the use of a microscope. Sometimes even the TV screen is dispensed with, and the picture is projected on to a giant screen beside the blackboard. The unit can be used as an overhead projector-cum-cine screen with maps of Thailand alternating with Shell films of women working in the paddyfields.

### **TV as an Educational method**

UCLA has 6,000 Students on its 1st year Physics course alone. Figures like this virtually dictate a new pedagogy. As a result, Lectures are almost entirely conducted by CCTV. Education is

essentially a two-way dialogue, Television is not. Hence an entirely different approach to TV teaching has emerged in the U.S. TV imparts the information and then a vast follow-up system, answers individual student's questions and assimilates his reception of the lectures, while counsellors are available for argument and the human touch. Vast areas of research remain untouched, techniques are still primitive, for Educational TV itself has only existed for about 15 years.

PARTY POLITICAL BROADCASTS have scarcely gone beyond the newscaster stage in the U.K. This is possibly due to the intransigence of both Channels which would prefer the air entirely unsullied by Political puffery. The reasons are intriguing and diverse: ITV would tolerate PPB's 24 hours a day if they got any revenue for transmitting them, whereas the BBC reverts to its Officers-and-Gentlemen ideal; that 'Politics is not a game to be indulged in by gentlemen'. Which is a pity because a more rational approach to Political Broadcasting could well result in stimulating public concern with what occurs at Westminster. Another possible reason for BBC/ITA intransigence is Parliament's persistent refusal to allow TV Cameras in the Upper and Lower houses, for debates and Select Committee proceedings.

The format for U.K. PPB's is usually simple: A presenter of note opens the programme and guides the viewer round the assorted Political goodies like a kind but determined Uncle. Recently we have been treated to film Portraits of our Man of Integrity who with a few smiling glances and carefully edited words has resolved the Nation's problems in a trice. He leaves the screen, bicuspid gleaming synthetically. The man varies — the Image is identical.

In the U.S. things are a little harder: Here the Advert follows the National ideal It's all on film and every shot counts. PPB's vary between Advert: 'Are you having second thoughts about Goldwater? Well so are a lot of other Democrats. Last month they had a Convention and 45 per cent voted against him. That's a lot of Democrats. Now take the Republicans — they all want Lyndon Johnson. And they have no doubts. 'Johnson — He's the one' and Documentary:



(Copland's 'Appalachian Spring' as background music) Scene: LBJ's Ranch on a sunny day, LBJ staring wistfully at a new colt. Enter Eisenhower in a golf cart. "Hi Ike", "Howdy Lyndon — hows things going" " . . .

Recently even State Government elections have taken their toll of Spot time and viewers have been treated to films of grim-faced candidates, clad in Bogart-like battered old raincoats, plodding through mean streets in search of Solutions to Social Problems, their shoulders hunched against the biting wind.

DRAMA is the most difficult of all TV Productions. It is by its Drama output that a TV station may be judged, not only for integrity, or Social Consciousness, but for sheer technical ability. For it is by its indigenous Drama that a Station's cultural level can be measured.

The term 'Drama' covers a broad range of programmes: Situation Comedy, Spy and 'tec thrillers, Police, and Westerns, War Stories and the 'Classics'. Not to mention conventional TV plays which can vary from 'Chayevsky's' half-hour 'quickies' for Colgate-Palmolive, to a three-hour Shakespeare epic or an Alun Owen Trilogy. Grand Opera — one of the lowest-rated programme species yet, also falls somewhere in the Drama Category.

The varieties are wider in Drama than in any other programme: The cast may be one or one hundred, the sets may be a small room in a corner of the studio, or may sprawl between two studios creating tremendous lighting and sound problems. The sets may range from saxon huts to Baroque Palaces. The cartoon work may involve extensive animated titles or a simple roller caption. There are seldom more than three or four cameras employed on any one studio, but their positioning and movement is tremendously complex.

At this point some distinctions are advisable. Drama is at present extant in five forms:

1. Theatre
2. Radio
3. Cinema
4. Television
5. Film for Television

**Theatre.** This is the oldest form of Drama. A play is written, is rehearsed, and performed. Apart from entr'act intervals there is no break to the flow of the play. The Actors react to each other and the Audience, each feeling some personal identification with their role. The telepathic communication extends across the footlights, and the 'Magic of the Theatre' weaves its web.

**Radio,** while dispensing with all the visual paraphernalia of drama does in fact create a considerable sense of environment by the use of Special Effects + Audience Imagination. In a sense radio is a far truer use of Drama, since the essential — the power of the spoken word is so heavily relied upon. The eye is not distracted by scenery or make-up. Consider the success of the 'Goon Show' or 'Under Milk Wood', both expressly written for Radio compared to their uncertain productions on TV.

**Cinema** as we see it is a giant environment which we occupy en masse, dominated by a giant screen, on which huge images are projected. It is this scale which has influenced Artist/Audience relations since the early days of the cinema.

For the actor and director the cinema affords a totally different experience: Every part of an otherwise logically developed script is split into shots and re-grouped into sequences related to the availability of the sets. While great feats of memory are thus, largely dispensed with, the cinema experience is for the individual Actor, a very fragmented one: The camera and tape-recorder run, the clapperboard cracks and instantly the actor must adopt the character he is playing then, on a purely arbitrary shout from the director he must stop, and the tension, the atmosphere of the scene disintegrates, caught, they hope, on tri-acetate. The continuum of theatre, radio and TV drama is lost and there is no telepathic communication with an audience which a theatre actor can achieve.

The logic, the continuum is revived on the Editing Bench, which is why the Editor is a key man in any production, why the director is often the Editor's closest adviser during a production, and why so many present Directors were formerly Editors.



Television Drama developed from these three forms and has emerged with a distinct ethos. It has the continuity of theatre, the lack of locational restrictions of the theatre, and is transmitted on a live medium which can give a feeling of actuality. It is received at home, into the family circle and as 'Cathy come home' has shown, can tweak its audience's conscience to a surprising degree. Nevertheless it is still seen on a tiny screen, barely 2 feet wide. It will not be until TV screens are wall-wide in colour with full stereo vision and sound that the cinema will be phased out of use and television drama will achieve its full potential.

It is as well to note that recent developments in video-tape editing have enabled TV Directors to record plays piece by piece and have them later assembled in the Tape Editing room. While this could lead to major breaks in continuity from an actor's point of view, these breaks more generally occur at natural intervals as the script allows. This enables the actor to change the mood of the character and gives the studio team a break and seldom detracts from the continuity of the production, certainly it does not allow for any critical decisions on the part of the V/T Editor.

FILM FOR TELEVISION, (Not to be confused with Television Film which is also known as a Telekine insert) is made in the same way as film for the cinema. The script is re-organised into shooting schedules related to the availability of crews, Actors, Actresses, Sets and locations and is shot on the same cameras and using the same film.

The difference lies in the lighting, film length and shot use. Owing to relatively poor definition and the size of the screen it is not feasible to use long-shots or complex scenes — tiny horse-men on the crest of a hill would be lost between the screen lines on TV, while they might be quite identifiable on a cinema screen. A Bee-hive with a honey-comb being constructed would have to be filmed so close as to show only five or six bees, otherwise the picture would resemble a nasty case of electronic interference.

Other, subtler differences must be taken into account — the cinema industry, noting the psychological effect of a big screen vs. a small

audience, has habitually idealised its screen people, giving them a slightly larger-than-life aura — the cinema is ideally suited to the epic treatment. This illusion of size becomes strained when reprojected on to a TV screen. TV is still, in our subconscious a family affair — a box in the room which we can turn on or off — and the epic treatment, either of events or characters is as yet, alien to its medium. George Dixon cannot be played by Charlton Heston.

Despite these differences it is easier and cheaper to film a half hour TV play than to record it on Video-tape and consequently most TV productions are shot on film.

Recently a curious production dichotomy has arisen. Two years ago the BBC commissioned Intertel (a private TV Company) to experiment with the use of 16mm cameras mounted alongside standard TV cameras. TC8 Studio at Wood Lane is now being converted to use this system which, while allowing for all the smoothness of a TV production affords total editing facilities for a three or four to one shooting ratio (Hollywood's is seven to eight). Besides which there is the improved definition of direct, lens-to-stock transfer as opposed to the old lens-tube-Video Tape-screen-lens-stock of a telerecording.

Drama production makes particular demands upon a director. These demands are similar to those made upon a theatre director, but complicated by the technology involved. The TV Drama director must, like a cinema director, conceive his production in terms of sound supported images. The film director must see the relationship between the images and react to them, and almost invariably **does so in the editing room, hours or days after the film was shot.** The TV director must perform his editing work **as the production occurs and must consider each image's relationship to the whole production before and as the image appears on his monitor.**

Thus there are two attitudes to direction: Reflective; when a director can consider each shot at his leisure, as occurs in a film cutting room, and Responsive, which occurs in live television such as Outside Broadcasts, Discussions, Occasions and Quiz programmes, in



short, any programme where the script cannot be detailed shot for shot, but relies upon a harmonious relationship between cameraman and director. It is this mixture of Responsive and Reflective direction which makes TV drama so exhausting to direct.

SITUATION COMEDY is a formula allowing various interpretations. At its worst it provides a living for desperate hack writers and ham actors who maintain their ratings by well timed, well tried, vulgarities and 'funny' formula situations involving easily recognised characters with whom the audience is sometimes expected to identify. Its accent is on the lowest common denominator. At its best, in the hands of sensitive actors and perceptive scriptwriters it can provide a vehicle for social commentary of great depth. One only has to look at the 'Hancock' series in the hands of Galton and Simpson and Speight's 'Garnett' in 'Till death do us part' compared with 'The Lucy Show' and 'George and the Dragon' see the variation in depth.

Television and the cinema have attuned us to viewing suffering, death, and extreme cruelty with dispassion and detachment. Only films of the calibre of Resnais' 'Nuit et Brouillard' really make an impact while daily Biafran and Vietnamese newscasts scarcely touch our conviction that this is a cosy world. But in humour we have an achilles heel to our self-conditioned non-responses to the outside world. It is also the only emotion ever truly displayed for public consumption.

As far as production techniques are concerned situation comedy is identical to drama.

MUSICALS. These are really loose-format productions which can employ Satire, Situation Comedy, Opera, Drama, and Ballet. But the Hollywood concept of all-singing, all-dancing shows still acts as its basis. The term musical is really a broad cover-term for group shows (Black and White Minstrels, The Good Old Days), one man vehicle shows (Says Les, The Max Bygraves Show, This is Tom Jones, Lulu, Cilla) and less orthodox productions (The Beggar's Opera). This is essentially escapist entertainment designed for maximum attraction and minimum viewer involvement. To succeed

these shows must be slick and polished, their timing must be immaculate.

A production device, frequently used in these shows is 'Playback'. The sound tracks of the various numbers are pre-recorded and then played back for the artists to mime to. While this is an obvious aid to the Artists the Musicians' Union objects, on the grounds that this device limits the demand for Orchestras. These shows are also expensive to stage since beside the high Artists fees a considerable number of studio sets are required and a high light level is usually maintained in the Studio.

SPORT & OCCASIONS. Television's greatest single appeal lies in its immediacy, the fact that the image is happening now, the outcome of the event is unknown, gives rise to a sense of urgency, paralleled by the hope that something unexpected may happen. Motor races are popular for much the same reason: The audience want to know who will win, want to see an accident happen, identify with the drivers, and share in the communal tension. The TV stylises the image and reproduces these pieces of natural theatre in the home, bringing the verité to the fireside. Besides the enormous technical problems posed by Outside Broadcast TV there remains the immense strain thrown upon the director by the fact that by and large it is impossible to script these events. This is where 'pure' television, shorn of production gimmicks, comes into its own.

The crucial point in production terms occurs in the relationship between the director, the cameramen and the vision mixer. The direction is purely responsive. On his monitor screens the director sees a row of images, not necessarily related, between which he must choose. His choice must either be related to the preceding image, the continuity break explained by a sub-title or audible reference ('and now over to the Houston Space Control Centre'), or by established convention within the production format (cut from a shot of Trooping the Colour to the programme presenter).

While it is impossible to script an Outside Broadcast it is largely true that the events they cover are largely predictable. Trooping the



Colour, The F.A. Cup Final, and the first landing of Men on the Moon all occur within an acceptable production framework. But the power of TV lies in being able to show the unexpected, and a Director must have the agility of mind to be able to cope with such accidents as the Queen falling off her horse, or the assassination of a referee. And to provide the images to cover such an event clearly a director needs cameramen who can respond to such an emergency, and to a director's demands. While the incidence rate of such newsworthy events is low, it is nevertheless true that the response, outlook, and temperament required to deal with such an emergency are sine qua non of Outside Broadcasting.

Obviously a director of O.B. Sport programmes must have a sound knowledge of the game concerned but something more is required, a sense of natural theatre, an ability to gauge the importance of the event from the point of view of both the spectator and the participants. Coverage of Sports events has become so formulised that the only reaction or rationalisation of the event in human terms comes from the commentator shrieking into the microphone. Sports coverage is so poor (especially in sound) that the commentator is the only identification the viewer has with the event.

To digress: The present advances in microphone technology have made it perfectly possible for viewers to hear what the Referee is saying to a player, or a captain to a bowler which would relieve viewers of the boredom of listening to the commentator(s) guessing what is being said on the field. The language might be interesting too. Also a little experimental work with video delaying devices might prevent the sound of willow on leather following the image of a hefty boundary stroke by a full second and add appreciably to the impact of a game.

Special occasions demand a greater attention to the event and its interpretation for TV than Sport. Not only are the actors in this particular piece of natural Theatre seen, but they also talk, albeit in a highly stylised manner ('My husband and I . . .'). Like sport this field of entertainment has never been fully explored by any of the

major TV Companies. We see what we are graciously allowed to see, what really happens is often very different — and wait for William Hickey, 24 hours late, to give us the asides.

**FILM DOCUMENTARIES.** It is a good deal cheaper to film a distant subject than to take an outside broadcast unit there. The images are far more flexibly edited and the cameras are far more agile and less noticeable. There is also a long tradition of documentary film production in Britain. The problem is one of speed: most TV documentaries are made for the current Affairs area. Since in Television, as in newspapers, today's news is tomorrow's history.

Television has come to be the haven of serious Documentary film makers anxious to gain a public presentation of their work. Documentary film has consequently developed largely within the confines of TV.

(This of course ignores the vast amount of documentary work undertaken by such firms as Shell and I.C.I. as well as a host of other firms. Which, in terms of film time, exceed the total UK output of feature films many times. I am here concerned with film that is publicly shown).

**ADVERTISEMENTS.** 'A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves?'

Roger Bacon.

We need not, therefore concern ourselves overmuch with the reasons for TV Advertising's existence. It is merely the extension of the salesman into the home. The techniques, though, are worthy of study. At present TV Ads. are just breaking free from the snare of written word. Since the war TV Ads., essentially visual in theory, have relied almost entirely upon the written word to boost their image. Now with the influx of directors such as Joseph Losey and Dick Lester into the TV advert industry the formula of newspaper-into-film advertising is changing to the use of simple selling images. The content remains the same but the form changes.



POP PROGRAMMES. It is very difficult to define precisely what is 'pop' and consequently harder still to attempt any rationalisation of the nebulous and varied programmes paraded under the pop banner. Since pop itself is undergoing a constant revolution, and is in any case not confined merely to music, it follows that pop programmes are not merely an extension of that revolution into TV but an integral part of it.

Common features of all pop programmes can however be identified. Music is the hard core of the pop phenomenon and the music makers are the nucleus of the music. Yet parallel to this there has developed an entirely new approach to design incorporating Graphics, 3D, Stage set, fashion and make-up which manifests itself in pop programmes. Because of this it is impossible, indeed irrelevant to diagnose any format or style common to pop programmes other than that they must appeal to the under-twenty-fives. Nothing cannot be shewn or done: 'It is forbidden to forbid'.

RELIGIOUS PROGRAMMES. These are laid down in the ITA and BBC Charters. Due, either to the ineptitude, or lack of interest on the part of the churches, these programmes have never progressed farther than interviews, storytelling, or outside broadcasts from places of worship. Cecil B. de Mille has rendered God far better service with his block-busting commercialised epics.

**(Note: to the Editor:—**

This article has been prepared as a guide for any teacher involved with the interpretation and understanding of TV or TV Production. That it is highly subjective I am well aware, but it has been written in an attempt to rationalist Broadcast TV today and should be read as a dialectical appreciation rather than an exhaustive treatise. It's a framework not a building.)

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Took part in the Guildford sit-in finding it the most valuable educational and intellectual experience available at Guildford School of Art.

Holds a Diploma in Govt. Administration. Writes poems and plays and sometimes has them published. Great interest in educational television.

## *Report on work carried out in Bandley Hill Junior School, Stevenage*

**Dr. Margaret O. Wason**

In one of the Nuffield mathematics books two headmasters spoke of their struggles to reach understanding of the 'new' maths. Some years before I had successfully muddled through to an understanding as a result of work with infants and young juniors. I thought I could help teachers to avoid some of this muddle by showing the work of my children. Most of my first year juniors had reached Piaget's stage of conservation of quantity (of separate objects, not of liquid), when they entered the junior school. A few, however, had not and the rest were only just ready for numerical computation. I set up a 'finding out' environment for them which covered all their work and was particularly successful in mathematics. They used apparatus and recorded their findings. They used any interest that arose, in class or at home. They used no books or cards. I suggested that this class should be used as a pilot class to be observed and 'tested' if possible throughout their junior school life. This is an interim report on the scheme.

I had not planned from the beginning of the school year to run such a scheme so no specific plans or records were made at first, but I had records of the children's general development. The classroom was a place for exploring and finding out on the lines I had devised for infants (cf. my article in the New Scientist July 7th, 1966). Such an environment had produced emotional satisfaction and helped to develop responsible, well-poised personalities. It had accelerated the mastering of Piaget's stages and, I was sure, had helped to raise the intellectual level of the children. It had been the means of stimulating really creative thinking (cf. my article in New Era, vol. xlix, 2). Children enjoyed exploring a variety of materials, natural and man made, and they seemed to find it a natural step to doing the same with mathematical apparatus. This has been my experience with all the classes who have worked in this type of environment. This is important



if Piaget is right in saying that the basis of mathematical thinking and logical thinking are essentially the same.

I picked three children and gave them one of Piaget's tests for conservation of quantity. When one passed I did not test any more of the class. This I think was a mistake. In subsequent classes I have given it to a large proportion or, better still, tested the children before they left the infant school. I devised precalculating experiences for the two children who did not pass, collecting and sorting, matching sets, matching two sets to each other, sorting according to size, shape and colour, etc. They were given experience with plasticine and water. One made rapid progress to Piaget's transition stage. The other was fixed in his perceptions for a considerable time.

The children did not seem to have had much organised mathematical experience and this was an advantage, since I had little verbalism to combat. First I gave the children structural apparatus (Cuisenaire) and observed how they used it. One of the advantages of such apparatus has not, I think, been mentioned before. Since sight and hand play a large part in its use, it goes far to meet the recommendations of Galpérin, the Soviet psychologist, who thinks children should begin computation through measuring. Since it is sight that delays the understanding of numbers ('the crumbling of the perceptions'), this seems convincing. With structural apparatus the children begin to see the relationship of numbers as distinct from separate objects. This is emphasised by removing variables and fixing the appearance of the numbers in one form, the rod.

None of the children used the rods as recommended by the textbook, so I let them explore the apparatus first. We discussed what they did and clarified it through language. The children were then shown how to work out the relationships of any number in addition and subtraction facts and then left to explore again. They had learned the number symbols before they entered the school, so they used these in recording their findings. Colin (he left after one term), began to explore bigger numbers with the rods. Others of varying ability joined in. They were finding out about 98. 'Let's try nines. We

shan't need so many of them', he said. This is the kind of mathematical experience we want, previous experience leading to further exploration, estimation, testing it, leading to new discoveries.

One inch cubes and one inch squared paper were very valuable material for a variety of experiences. (The inch is not important except that it is a convenient size for young children to handle. This was a point made by a visiting French inspector of schools). Numbers to 10 were represented by a variety of shapes of the paper mounted on card. These provided pre-calculation experiences as the patterns changed but the number remained constant. Children used several patterns to obtain experience of addition. The cubes were also used for the finding of the difference between numbers. This term, 'difference' is difficult for children and needs a great deal of visual experience. By helping them to arrange their two groups in the same pattern, for instance in a straight line, perception was used as an ally to see the 'difference.'

Ladders to 10 and 20 were used for addition and subtraction. This helped understanding of both ordinal and cardinal numbers. If children lacked experience of this I found it helpful to mark a ladder on the floor and get the children to move on it. The less abstract and symbolic the experience the better. In the music corner tubular bells marked in numbers gave a similar experience.

Almost from the beginning I introduced some children to 'counting in groups.' They picked a number represented in any shape on squared paper and built cubes on it, recording each layer, 4, 8, 12, etc. This building up was important. It gave the children a picture of the rapid growth of the number. Soon they realised that they did not need the shaped card but just the number of cubes. Then they realised they did not need to keep building the cubes as they were adding on the same number each time. So they understood the nature of multiplication, the repeated addition of the same number. I asked them to look at the units, and find the pattern of the numbers in the multiplication tables. They then set out this pattern in colour on a hundred square (one inch squared paper). This fascinated them, and they would ask, 'Can



I do more? Can I do this all day?' They did too! More and more joined in. Those who found it difficult persevered because they wanted to succeed. Later, in a discussion of the colour patterns, David S. explained the amount of colour: 'The bigger numbers have more space to jump, so less colour appears.'

Robert A. recorded in twos to a thousand. I suggested to him that he might do other number work too. He said he would go on to 2 or 3 thousand and then stop! He reached 3 thousand but still went on. I wanted to respect his own strong feeling about what he wanted to do so I refrained from directing him to something else. He went to 5 thousand and acquired a sound grasp of notation. He was the recognised expert on this and consulted by the rest of the class. He said to me once in a starry-eyed fashion: 'I am good at number work, aren't I? I was no good at it in the infants!'

From the beginning we had play-acted the history of counting from the use of fingers, stones, notched sticks, scratched earth, etc. Representing 50 things by 50 pictures led to an appreciation of the economy of our number system. They used a friend's fingers to stand for 10. They bundled sticks into tens and by adding sticks in ones after that they learned the meaning of 'teens. They made a bundle every time they reached a ten and so began to operate with tens and units in addition and subtraction.

The next stage after the bundles of ten sticks (or Philip and Tacey cubes fixed together) was the hundred square in squared paper and the track of one to 100 in squared paper mounted on card in 10 strips of 10. **These were** tremendously popular. The square was like a game such as Ludo and addition and subtraction meant moving along in different directions. The child counted in tens and then added the odd number of units. He did the same with the track, but strips of card numbered 2 to 9 were used for adding or subtracting units so counting in ones was eliminated. A child would say ' $46 + 23$ . What is 23? 23 is two tens and three', He would then move in **tens** (not ones). He would add the 3 by using the strip of 3.

The track had a tremendous attraction for the

children. 'Can I do this all day?' 'Or to-morrow?' they would ask. It was of great value for it would reveal any confusion or lack of understanding and also help to overcome them. Children would add and subtract tens and units on this and the 100 square. The track could also be used for counting in groups by moving a strip representing a number along the track. Confirmation of the multiplication experiences would thus come in a different way. An experienced child and a beginner might choose to work together on this. 'Will you show me how to use the track?' 'Of course.'

Discussion and working with the children, talking and verbalising their experiences, went on all the time. The teacher's job is to do this and build a bridge between experiences. As the child built up a multiplication table with cubes he was helped to notice that counting in fours was using two 2s, six, two 3s. Seven could be seen as 4 and 3 and the addition and subtraction stories of the rods was linked up. **But the first discoveries are their own, and are cherished as such. What we tell them is ours and they may not be receptive.**

Children used squared paper in 100s, 5s, 10s, 20s, 25s, 50s, etc to analyse 100. This they expressed in fractions as well as in addition and multiplication and division. They also enjoyed taking a large number of things for instance sticks, and 'smashing' it into groups which were recorded.

Block graphs were made of children's birthdays, those who stayed to dinner, etc. These were done together, but in subsequent years I found that children of this age devised their own.

Discussions helped some children particularly. Carol said she liked the discussions; 'I am no good at number work,' she said. Her understanding was limited, but she enjoyed the finding out and made good progress. I overheard a number of girls discussing number work. 'I love the track, I love this work, I like this school, I love this finding out. I don't like the talks together so much but I like doing one's own work.' The emphasis was on finding out for oneself, and the same apparatus could be used at different levels. Children worked with friends or by



themselves. Enthusiasm was tremendous. Cupboard doors flew open and apparatus was seized. Confidence flourished. 'I'm good at this. Can I do this all the time?' Co-operation developed 'Who can do this?' 'Will you show me?' 'Of course.' How they love to act the role of teacher and how good for the development of their concepts! The teacher's role is to check that real understanding develops and that there is no mere learning of tricks or verbalism. By having so many 'teaching assistants' she is freer than many teachers believe possible for her work as an educator in the widest sense.

Number work was at all times related to the work of the classroom, to the children's homes and the neighbourhood. Children made a detailed study of their classroom and a great deal of number work was done, measuring especially. Sizes and construction of windows, doors, furniture, the room itself stimulated many problems. Panes of glass were counted in groups and the practical use of multiplication tables became evident. The milk crate in 5 rows of 6, helped in the same way. A study of their own homes encouraged similar work. Chess and number games were available in the classroom. Anything brought in from outside could stimulate number work.

### Measuring

We used parts of our bodies for measuring and again recalled the history of mankind. They used part of the thumb, hand spans and paces. They estimated and then measured objects around them. Later, rulers, tape measures and yardsticks were used. This work became more precise when they studied their classroom. Paper aeroplanes, ships, doll's house furniture and so on were made according to precise measurements on plans and valuable experience in accurate measurement acquired.

### Area

Children at the pre-calculation stage can appreciate shapes, so young children can lay the foundations of geometry much earlier than we used to think possible. Children played with the shapes, learned the names of many, found which would interlock. This led to work with parts of these shapes and so to an appreciation of fractions. This was linked with work with

squares of squared paper. These would be folded into halves and quarters so that they would record  $8 + 8 = 16$ , 8 is half of sixteen;  $4 \times 4 = 16$ , 4 is  $\frac{1}{4}$  of 16. The squares could be folded into strips so that work on tables could be done too. The squares ranged from 4 to 144.

Finding out about area was stimulated by the study of the classroom. The children had measured lengths, but how did they express the amount of floor and wall space? By using one inch cubes or plastic squares they made rectangles and squares, filled them in, and counted the number of plastic squares they had used. They had always been encouraged to avoid counting in ones if possible and here they could count in groups across the width or the length. They drew the shapes in their books recording the length, width, and area. No attempt was ever made to point out the 'rule' for finding the area. Later, it was clear that a majority had reached this stage as a result of numerous experiences along these lines. They used paces for the classroom, then went on to use tape measures, yardsticks, footrules.

Some children were fascinated by this work. David S. filled an entire book with differently shaped areas which he worked out practically. He would make aeroplanes, cars, etc., with the cubes, draw them accurately on paper and record the area which he had worked out. Pioneers in work on area were in great demand to 'show me how to do it.' Offers crowded in. A geo board and squared paper were used in the same way. Different shapes were discovered for the same area. Then the perimeters were found to be different. The word 'perimeter' was given them. Shapes in flannel on a flannel board were used for making shapes and finding the area.

I introduced tangrams. Philip was enthusiastic and a few others tried them but there was no general enthusiasm at first. They found them difficult. 3D figures were studied along with 2D. Collections were made of spheres, circles, cubes and squares. Plasticine was used to model the most common 3D shapes, and their names given. The experience of using the same lump of plasticine for different shapes was valuable for an understanding of conservation.



## Weight

With infants I would start this experience by playing on a see-saw. With these juniors I discussed their experience on one. They had had experience in the classroom of making a lever made from Meccano and of finding other levers. Discussions about dropping from heights and weightlessness in space proved absorbing. Gravity is a term used with confidence by quite young children to-day. An experiment with a wire through a candle lit at both ends so that it made a see-saw helped to clarify the experience of balance.

As in measuring, the children were encouraged to estimate the weights of objects, then check. They used anything in the room as well as quantities of things such as acorns or shells. When studying metals while finding out about the classroom, the different weights of some metals were noted and graded. David S. and Ian H. wanted to find the total weight of the taps they had been studying as part of the water system of the classroom. They soon found out by experiment how many ounces balanced a pound. They laid out sticks in 16s and recorded the total in pounds and ounces.

## Capacity

There was continual free play with water. They used spoons and containers of all sorts. The children did a lot of finding out about air and water. When they studied the water system they put stones in jars of water and measured the different levels. They learned to siphon and they studied the W.C. cistern.

## Time

We talked about time as a preliminary to studying the clock face. They knew vaguely that the sun could be used to indicate the time of day but they had no idea of where in the sky it appeared throughout the day. For several weeks we went out and observed its position and linked this with work on the compass in the classroom. We studied different types of clocks. We had a sand clock and some children devised water clocks to register varying lengths of time.

We had two weights suspended from different lengths of cord. After free use of these all the children noticed the different speeds. I stretched the

cords over the blackboard and marked out the circles. Children made their own pendulums with string and chalk. The air was thick with flying chalk and visitors found it difficult to avoid the chalk circles on the floor.

We studied the clock face and their work with halves and quarters helped them. This was also linked with counting in groups. The life of the classroom was used to illustrate the passing of time. 'You have been in school 20 minutes.' 'It is 5 minutes to break.' 'You have been reading for 10 minutes.' 'Tidying up time' (regret). 'You have had activities for an hour' (surprise).

Children sorted money and worked out how many different ways they could pay for purchases. Shopping and the giving of change were practised. Both real and cardboard money were used.

In general the whole life of the classroom was used to present and solve problems. News from home was linked up with this when possible.

During this half of the year some children were pushing on, ever mastering one technique and moving on to the new ones. Others were going much more slowly. It was noticeable that slow learners liked to repeat the activities they had mastered over and over again. This seems to be a natural rhythm for slow children to fix what they have learnt. This free, finding out environment revealed that children seemed to know what they needed and practised what they needed. So many varied experiences are needed before a concept is reached and much practice before it is fixed.

Robert covered a variety of activities but kept his love of large numbers. He counted in 99s, taking it as  $100 - 1$ ; in 290s ( $300 - 10$ ). As a result of his work many children did simple calculations in thousands, hundreds of thousands, and millions. They recorded these correctly and were delighted with these huge numbers. Robert could work without apparatus unless he was learning a new concept. With the others I insisted on apparatus except for things well established, so as to avoid verbalisation.

At the beginning of the second term I told the children that I expected everyone to work out



the addition and subtraction 'stories' of numbers 11 to 20. Many had started these after working with the rods on the smaller numbers. Everyone too was expected to complete the number stories at least to 10. This was a general assignment over several weeks and work of their own choice continued side by side. They accepted this discipline with great responsibility and gave a certain amount of time to this.

Many began to use the Cuisenaire rods to work out multiplication and division facts of different numbers. The two types of calculation went together as addition and subtraction had done. Sticks were used for the actual sharing of quantities and ticket rolls for dividing lengths. Division began to be seen as continual subtraction of the same number as multiplication had been seen to be continued addition.

There was a programme of activities from sticks in tens to the 100 square and then to the track. The children soon learned what they did next. These pieces of apparatus gave a grounding in the number structure and tens and units addition and subtraction were recorded with them. This could be done with rods too. Discussions about the patterns of numbers helped children to notice  $8 + 8 = 16$  and  $28 + 8 = 36$ . Discussions revealed that there were different ways of doing problems. In explaining these, children clarified their ideas by using language and gave pointers to the less experienced. Children were asked to give themselves problems and estimate what the result would be. When tens had to be broken sticks and rods were used. Some children needed lots of practice with this. Others took it in their stride. It was seldom that a child was stuck with a concept arising from some apparatus for very long. On the rare occasions when this happened, I broke down the operations further and made an additional small step in the programme. Some children did not master this stage of breaking down tens in this year mainly because they had not reached it. There was no question of failure but only the amount of apparatus tackled in a variety of ways. As in a programme, progress was estimated according to how far a child had operated the various types of apparatus.

The children used a 100 square to enter as many multiplication tables as possible instead of just

one table. This proved hard but helped observation and memorising and stimulated accuracy. This also helped them to see that some numbers were big junctions where many 'tables' halted. This view of the number system is far more valuable than the linear one produced by learning 'tables' separately. Some children recorded tables on a 144 square and discovered that the 12, 24, 36, etc. produced a curve. They began to make their own discoveries about how they could use the square.

Counting in groups from 13 to 20 and higher was still popular. Patterns of these were made on squared paper. Some of the girls noticed that the unit pattern of 18 was that of 8 etc.

After three months Catherine reached the concept of number conservation. Stephen did not reach it for another three months.

A group of children worked out square numbers after I had started them off on a path of exploration. They worked out triangular and cube numbers. The reduction of the differences in square and cube numbers to a common number delighted them.

A question about how to record below zero numbers on the thermometer led to a reference to negative numbers. Many children collected prime numbers.

### Area

A flannelgraph with triangles to make into a hexagon and others to make rectangles gave experience of varied shapes and which had the same area. Children took different numbers of one inch squares to see how many different shapes of the same area they could make. David S. took six triangles in a fancy shape and then made them into rectangles to work out the area. Sandra and Susan did a lot of this area work. They listed the perimeters.

A graph was made of one group's findings about the shapes made by the area of 8 square inches.

When studying the classroom a group of boys worked out the area of the floor and with some help made a plan to scale.



Geo boards with elastic bands were used for area work and to a limited extent with fractions. A few children used compasses to draw circles and make hexagons in them. Words such as radius and diameter were given casually. Patterns were made of interlocking shapes.

Children now became tremendously enthusiastic about tangrams, and some chose to do them all day. Here I could see a very marked advance in their ability to tackle these compared with earlier in the year. Some made their own sets.

A great deal of measuring was done during the study of the classroom. Fittings and the room itself were measured for length, width, and height. Children measured their paces and used these to work out the lengths of rooms, hall and corridors. They then checked their results with the yardstick. David S., Philip and Martin Sk. worked out the height of the hall curtains. They had no ladder, but they worked out the result by measuring the pattern and counting how often it was repeated. Elaine and Sandra did similar work.

All children measured their feet and heights and blocked graphs were made of these. Discussions about them were obviously valuable.

A mother guinea pig and two babies which I brought in for a week were measured for length and circumference. Pet tortoises had their heads and shells measured. Grasses found on nature walks were measured and so were iris leaves used for weaving. Shadows were measured at hourly intervals and a graph made. The growth of a sweet pea was recorded.

As I had only one set of weighing scales I supplemented free choice of these by taking one group at a time and organising experience of estimation of weights of things in the room. After a little practice there was a marked improvement in estimation in most cases.

One pound of jam and flour and sugar in similar jars were weighed. They were entertained by the result. The word 'density' was given casually. The weight of an empty jar was worked out. The guinea pigs and tortoises were weighed.

Piaget tests for conservation of liquid were given during the last term. 11 out of 34 reached the concept (cf. Appendix) and 5 of the 11 only reached it during the test. Liquid has special difficulties as it assumes the shape of its container. This concept certainly is reached late (cf. Piaget). They worked with graded containers as well as with an assortment of ungraded. I think more supervision to see that exploration of these proceeded along some kind of programme might have led to a greater number reaching the concept. Many of these children had 'played with' water and knew much of its properties in the way Susan Isaacs talked about. This is clearly not enough to lead children to reach the concept of conservation of liquid more quickly.

Discussions would reveal different ways of working problems. A discussion on how to measure teaspoonfuls in a bottle produced various suggestions, pouring in one teaspoonful at a time, using a tube or funnel, finding how many teaspoons filled a desertspoon and using that; pouring in one teaspoon and measuring the height of water in the bottle and working from that (David S.), filling the bottle and pouring it out in teaspoons (Philip C.).

In a discussion about the equaliser I had 4 and 2 on one side and 6 on the other. I added 3 to one side and asked how I could restore the balance. Catherine K. said 'Take off the 3 again!' Quite right of course, and I was gratified that Catherine was not only listening but understood the problem. Anthony and others said: 'Put on a 3 at the other side.' Mark Sk. and others said: 'Put rings on 2 and 1.' Deborah said: 'Move the 6 to number 9.' This girl had been slow to tackle maths but had matured in every way in the classroom.

There was a request from a parent for information about the origin of our units of time. We discussed this together and the relationship of 360, 60, and 12 was noted in passing. The different bases for computer work were mentioned.

Calendars were used by some children for number work. David S. and Ian H. used the pendulum in the classroom to make a one second pendulum.



More elaborate shopping was done. Prices per dozen were handled by some children.

The children never worked from books but Hogben's 'Man Must Measure' and Thyra Smith's 'The Story of Measurement' were available in the classroom. Towards the end of the year a few problems cards were introduced, partly to give the children practice in turning round on the concept and using it in reverse and partly to judge the extent of their understanding.

At all stages the enthusiasm of the children, the fun they derived from the work, was the most exciting part of the environment. With brighter children I have experienced the thrill of sharing a child's discovery of an advanced learning point. With these children there was no such advanced work but their enjoyment and the good progress they made was excitement enough. They showed great responsibility in working at their weak points. This was characteristic of the learning environment. Everyone appreciated that some were better at some things (not just maths) than others and all were better at some things than other things. The co-operative atmosphere took over so that all had the experience of helping and being helped.

Language is of supreme importance in furthering understanding and more adults in a classroom would obviously help to accelerate progress. It would facilitate more detailed observation and recording of the children's conservation and the understanding they showed (cf. my Forum article, vol. ix. No. 3).

Parents were invited in June to come and watch their children working at maths. Seventeen came, two of them fathers. They were most enthusiastic and mothers said how much fathers would have enjoyed it. They regretted they had not had such work at school and were delighted to learn we hoped their children **would be able** to continue this type of work throughout the junior school. As a result of this meeting I arranged an evening for parents and teachers at a maths workshop in the following term.

The children during this year built up enough varied experience to be able to operate some mathematical concepts in some situations.

Stephen, very late to attain conservation, was the least successful, and Catherine after him. Some operated concepts over a wide range of experience.

To combat verbalism I insisted on the use of some type of apparatus, if only for checking. Far better at the beginning to continue too long with this than to lapse into verbalism and mechanical tricks. In new situations adults and children slip into a lower operational level, when an apparatus may again be necessary or at least a useful aid to understanding.

Robert and Tony H. were able to use many concepts without material, Robert especially. Colin would probably have reached this stage too. Most of the others were doing it in patches. All were operating concepts in some situations. This was encouraging especially as much of this experience was designed for long term progress. The training in methods of thought, the development of concepts, and the acquisition of good habits of work should produce good results throughout the junior school and into the secondary school.

A word of warning on language. Nothing should be taken for granted. On probing knowledge of mathematical terms with one class of 7-8 year olds, I found quite a large group did not understand 'below' or 'beneath'. Several did not know 'broad,' 'broadest,' 'narrowest'. One boy got 'widest' wrong, one boy did not know 'tall,' 'tallest'. Two girls knew 'first,' 'second,' but no more ordinal names. The further one probes the more gaps appear in the foundations, and these must be filled up if the structure is to be sound.

In concluding the first year's report I must emphasise that it seems best to start from the beginning of number operations if the infant experience seems limited. The foundations are so important it is best not to skimp any of it. It would not be possible to cover much infant work and first year junior work in one year, but they would probably catch up during the second year. The first year is so important it is better not to assume the experience is there. Seven is a good age for starting number operations and if understanding is already there the



children do make rapid progress because they do their finding out at their own rate.

I have spent considerable time on the first year because this laid the foundations of the learning method and of the children's understanding of number concepts. The following years were to reveal if this understanding and enjoyment led to better work than usual for these years. This was not done statistically with a control group. It depended on the opinion of experienced teachers, but this is still one of the best ways of assessing children's mathematical understanding. More satisfactory tests for this are still to be devised.

## SECOND YEAR REPORT

It had been intended that a teacher interested in maths should take over the class and continue observing the children's work in maths. Unfortunately he was transferred to a 3rd year class and this pilot class given to a new teacher who had no previous experience of this kind of finding out method. It proved impossible to let him know about the scheme beforehand so he plunged in with formal work unaware that they had not worked from books, cards, or blackboard before. He was quite stunned when he learned this, for they had tackled 'sums' with relish and answered questions about area with an obvious knowledge of the concept involved, although the rules for area had never been taught. The children had clearly adopted the concept from the mass of practical experiences they had had. The Second Year Report follows.

'The first morning I came into the classroom I wrote up some simple adding and subtracting sums on the board. The air of enthusiasm with which they set about it was more than with children whose only work in maths had been written sums on the board. I discovered afterwards of course that they had never done any before!

With a year spent on pure understanding of number, this was almost the first time they had started from the written problem. Most of them were now ready to work with number as an abstraction, to improve knowledge of the tables, to be able to handle bigger and bigger operations with number, and to be able to write down and

tabulate this knowledge.

My aim has been to give continual practice in this, without losing their interest.

For a long time Maths was almost entirely a class activity, either orally or as written work. I probably overdid the written work, and it says much that they did not lose their interest. After a while I increased the oral work, and this certainly is an important part, as they have to think and answer quickly. But even this was not really satisfactory.

What I was aiming at was Maths as a class activity and as an activity in groups. Oral question and answer is fine, but continual written work tends to be limiting. Robert A. and a few others went through the work very fast, while others were hardly able to start, and got 'stuck'. And it was impossible to deal with every individual. (Explanations of mistakes to the whole class didn't seem to work.)

What I needed was a simple task to give a small group that would nevertheless occupy them for some time. I was also hindered by my own lack of experience, never having attempted this subject as group work before.

I found that if I gave them the kind of work on apparatus they had done before, this was no use. They went through it in a few minutes. It may have been the way that I gave it. If I gave them a 100 square they did the adding and taking away in no time. If I gave them sticks for counting, the same thing happened.

After a long time, I discovered a way they could work in groups. I do not doubt that they would have progressed far more if they could have worked in groups for longer. Even so, I think their achievement is satisfactory. I found that with working in groups, and stimulated by using cubes, weights, and arranging shapes, their appetite for 'conventional stuff' increased. It was my experience that after working in groups for a good time they jumped at work written up afterwards with what I can only describe as 'relish.'

In groups they did estimation of weight and



distance, bringing in the important element of trying to guess. They also tried to find the area of any shape drawn on squared paper.

(Once we did 'estimating area' as a class activity, using leaves. After working out how many full squares the leaf takes up, they then have to estimate parts of a square, to the nearest  $\frac{1}{4}$  in. This was a satisfactory activity, as the children were bringing their own ideas to it, to find out the best way of doing it.

Many children wrote the area in each square, whether it was a full inch (1) or  $\frac{3}{4}$  or  $\frac{1}{2}$ . Then afterwards they totalled everything, giving good practice in adding up fractions). They made cubes of various sizes, finding out how many bricks make up a 2in. cube and so on.

Every group said to me after a minute, 'We haven't got enough!' when they tried to make a 5in. cube (for which 125 are needed.) But I showed how they could work out a 5in. cube, and bigger cubes, without needing all the bricks, if they made one layer, and knew how many layers there were altogether. (This would have been better left to be discovered, or they could have been led to the point of discovery.)

They have very good retention, and seem always to remember what they have worked out without needing to record it.

A few recorded facts about the class in graphs. What the children discover when they are working at such activities is important. I can remember two discoveries clearly.

The first was David S., who was trying with another boy to weigh a very heavy object, an object that was too heavy for all the weights put together. He got round this by realising that any object can be used as a weight, once you know how heavy it is. He took an old flower pot, and found that it weighed 10 ounces. He wrote '10oz' on it, and put it on the scale with all the other weights. He then succeeded in weighing the heavy object, as he had now put enough weight on the other side!

I felt that he had been stimulated by the problem into finding out something. Faced with a task he

apparently couldn't solve (to find the weight of the object) he then found a way of doing it.

The other discovery was Ian H., who was showing the number story of 3 on a 100 square, and who found out that it also contained the story of 9 (9-18-27), 9 being a multiple of 3.

Seeing then that the story of 3 would also include of course the stories of 6 and 12, I couldn't keep it to myself! It might have been best if I'd left him to find this out on his own as well.

I notice that the children always come and tell you when they have discovered something.

Now for the tests. For the Individual Tests, the following tests were given:

Number Bonds to 10.

Their application to bigger numbers.

Number Bonds to 20.

Their application to bigger numbers.

Number Bonds to 100.

Series of numbers.

Knowledge of Tables.

5 Conversion Tests.

The Tests are listed separately (1). I will content myself here with discussing the method of scoring, and the results.

For the Conversion Tests 3 examples were given of each conversion, graded in difficulty. So the grading is simply: All, Some or None. This is only intended to be a rough guide.

The grading of 'some' can obviously include a range of ability from a child who just managed to score 1 out of 3, probably the easiest, to a child who has a sure knowledge and scores 2 right out of 3 but slips up and makes a slight mistake on the third.

For all the Number Bond Tests 10 examples were given in each test, and the grading is more detailed:

ALL or nearly all correct, indicating a sure knowledge (8/10 or more).

Fair, A reasonable knowledge (5/10 or just above).

Limited, Below 5.



Very Limited, Scoring only 1 or 2.

None, None.

For the tables test, 20 examples were given, but the grading applies in the same proportion.

For the number series test, 4 examples were given to continue. But I found that the gradings 'fair' and 'limited' did not apply, as they could either do them all or do none at all, with the exception of a few 'very limited' who were only able to count on by 2 or by 3, and not by any bigger numbers.

The scores for the number bond tests show 19 children had scores of 18/20 to 20/20, 9 had 13/20 to 17/20 and 2 below that.

They show that for knowledge of bonds up to 10 and up to 20, all be considered at a reasonable level. There is only one score that can possibly be considered low, 4/10 for bonds up to 20.

You would expect that for both tests the knowledge of the bonds themselves would be better, or as good as, the knowledge of their application. Yet there are a few exceptions! It would be interesting to see how many are as good at the application as at the bonds, and how many are not so good at the application. The first stage is undoubtedly a stage ahead.

You would also expect their knowledge of bonds up to 10 to be better than bonds up to 20. This does seem to hold true, though there is one exception.

Of those who are not so good at applying the bonds, you can see clearly those who have not yet reached the transition, there being a few very low scores. Clearly David B., Anthony Mc., Stephen T., Cathy E. and Catherine K. are hardly able to apply them (bonds up to 10) at all (2). There is a similar position for applying bonds up to 20, except that here David B. and Cathy E. have a better knowledge. The knowledge of the bonds themselves varies of course in each case.

Class tests were given in rotation, and in understanding of number stories. When I tried out number stories with them, before giving the test, they seemed baffled if I showed them a

number bond, and said, 'Make up a story about it.' (Yet they **had** done this before. Clearly continual practice is needed). But when I told them a story like '12 ships went to sea. 3 were wrecked,' and asked them to write it as a number story, they understood much better. (They had been working on this in this term, so it was familiar).

For the test I gave four stories which they had to write as number stories. They were:

1. 11 animals were in a field and 3 escaped.
2. John brought 9 marbles to school and won 7 more.
3. Jill has 45 sweets and shares with four friends.
4. Bill has 8 marbles. Jack has 3 times as many.

They all showed some understanding of the stories. All of them, including the most backward, managed to write the first two number stories correctly (+ and —). There was a great deal of confusion over (3), as many did not understand that the sweets would be shared among 5 ( $45 \div 5 = 9$ ). This was a good test of understanding.

The Notation Test showed that all understand tens and hundreds but some cannot yet write thousands.

### **First Impressions of their Third Year Teacher**

'My first impression of the class was their understanding of the structure of number. There was a considerable variation in their knowledge of mathematics; but all those who had been with the class since their first year in the Junior School showed an ability to work out number problems without reference to rules which indicated to me that they really understood what they were doing. The best of them did remarkable mental feats in a very unorthodox way and got the right answer. Robert A. complained that he didn't have difficult enough sums so I asked him to multiply 73 by 16, wondering whether he would use factors. I suggested he get pencil and paper but he said he didn't need it and in a few seconds he gave the answer. I asked him how he did it. He said: ' $10 \times 70 = 700$ .  $3 \times 10 = 30$ . That is 730.  $6 \times 70 = 420$ . That is 1,150.  $6 \times 3 = 18$ . That is 1,168. While Robert was perhaps outstanding, his approach, based on analysing numbers to see



how to deal with problems, was normal in the class. The children with a different past background showed up very clearly by their inability to tackle number in this way, but the atmosphere in the class was such that they were willing to go back and do some of the work the others had done in the first years.

The tests and reports from the first and second years I found helpful in grouping the children.

The most interesting thing with the class was the way in which the children were willing to think, talk and discuss their problems and the way they were tackling them or thought they might be tackled. In the course of doing work new ideas or methods came out that neither I nor the child had imagined at the beginning. As an example, when the Fair came to town, David S. and Martin S. decided to do a study of those children who had gone to the Fair. They made a bar graph with classifications 'No times, once, twice,' etc., but I noticed that the totals were much more than the number of children in the class. They explained that if a person had gone three times, he had also gone twice and once. Could they say how many persons had been only twice? After hesitation, they said to subtract the three times from the twice. After discussion on how the four times children were contained within the three times eventually we came to the idea of circles within circles and writing names in the places where they belonged because this was the best way of expressing the facts. David said 'Well, it's the first time I made a circle graph.' Nothing had been said of the theory of sets or Venn diagrams, but these two obviously had quite a good idea of the concepts.'

I worked with this teacher in giving 'tests' to assess understanding. We concluded that for a class teacher the best method of estimation is still discussion with the individual child. So far a mass test of understanding of number concepts has still to be devised. What we did find was of particular interest. If the problems or situation seemed strange the children looked blank until discussion indicated that the number concepts need not be strange. A small group did not need this discussion but many did. This is in line with the work of the Russian psychologist Fleshner. His research indicates that children do

best on what is familiar to them at that time.

I have come to the conclusion therefore that the first stage in numbers after reaching conservation is a programme in the understanding of number structure such as these children had in their first year. The second stage is consolidation of this where necessary including a certain amount of memorising by frequent practical examples and assignments, problem cards, etc. The third stage is for the teacher to build bridges from one practical example to another and from groups of these to the concept. This is a point I have not seen raised before, for the usual approaches are twofold; either old-fashioned teaching of the rules, or a mass of practical experience left unrelated and unsorted. This building of bridges is the next big problem for mathematics research to consider.

- (1) These are too bulky to include.
- (2) Stephen and Catherine K. were slow to reach conservation. Catherine E. was deaf. David B. had emotional problems which affected all his learning.

### Appendix

The test was as follows. Water was poured into two identical glass jars until the levels were the same. It was agreed by the child that the amount of water in each was the same. The child watched while the teacher poured the water from one of the jars into a taller, narrower jar. He was asked if the amount of water was still the same. After that the original position was restored. Then the water from one was poured into a wide jar. Finally the water was poured into three smaller jars and the child was asked if the amount of water in the three jars was the same as that in the original jar.

Those who said the amounts had changed usually said there was more when the water was 'higher up.' However there were some variations. For instance, Susan C. Said 'That one (the new jar) has more.' 'Why?' 'Because it's thinner.' 'That one (the original one) because the other's wider. That one (the original) because the other three are smaller.'

Those fixed in their perceptions were very cocksure. Sharon L. said, 'That one (has more). Why? Because it's bigger and higher.' When poured into three she said the three had more. 'Why?' 'Because three is more than one' (very scornful tone).



The nearer they approached the concept the more muddled they became and the more fantastic their explanations. Shirley L. said the original jar had more. 'Why?' There was a long pause. 'Is it because it's smaller?' she said. When the water was poured into a wider jar she pointed to the original one again. 'Why?' There was a pause. 'Because that one (the other) is more round,' (putting her hands round and obviously meaning wider in diameter. (When the water was poured into the three small jars she still chose the original jar as having more. 'Why?' A long pause. 'Is it because that one (the original) is wider than that one (one of the three) and the other two are smaller?'

When the concept has been reached there is surprise at the questions even being asked! Anita said they were the same. When I asked why she peered round at me as if I were joking and explained, 'You just poured it out of there.' David S. said in answer to 'Why?' 'It is just that that one is thinner and that is wider but the amount is the same.'

*Three new filmstrips prepared for the Nursery School Association. Produced by Camera Talks Ltd*

## *Parent-teacher Co-operation*

**Florence Surfleet**

Florence Surfleet is a trained nursery school teacher, possessing also the Higher Froebel certificate, member of Publications and Publicity committee of the Nursery School Association, formerly Co-principal of the Matthews-Surfleet School of Speaking and Writing, now taking up free-lance writing again. Articles accepted by: Teacher, PNEU Journal, Nursery World, Health for All, Teachers' World, Family Circle, My Home and Family.

Author of: The Child in Home and School; What to Do in the Speakers' Class, Learn to Speak; Triangular Relationships; The Psychology of Peacemaking; Stories of Peter and Pat (Macmillan O/P); Reading by Rythm (Nelson O/P) etc.

### **Parent-teacher Co-operation**

The three new coloured filmstrips entitled 'Learning through Play', prepared for the Nursery School Association, and recently produced and published by Camera Talks Ltd, 31 North Row, London, W.1. give us several

glimpses of the close parent-teacher harmony existing in the nursery school where the pictures were taken.

In filmstrip No. 1, for instance, we see Mark eagerly showing his wooden boat with its magnificent funnels and bright paint to his mother, when she comes to take him home at the end of the day. Her admiration of the boat he has made completes his pleasure in it.

We are told in the same filmstrip that Paula brought the carrot from home with which she is feeding the school rabbit, and later we see Ruth digging up a radish grown from seed in the school garden, and then preparing radishes to take home to her family.

In filmstrip No. 2 we learn that scrap materials of various kinds have been brought from home for the children's creative constructive work to add to those supplied at school. The bringing of materials from home that are to be used in school, helps the child to feel secure and happy at school, and the taking home of finished constructions, paintings, etc., or of radishes from the school garden, link home and school firmly together for the child. Parents must be very tender in their comments about such offerings. One father I know of caused his little four-year-old son to be unwilling to paint again, because he said the painting he had brought home was very poor.

These three new filmstrips show us children engaged in all the ordinary activities of a good modern nursery school — experimenting with paints, clay, water, and sand; dressing up; engaged in imaginative play; building out of doors with a great variety of materials, including a number of large boxes, car tyres, blankets, ladders, and ropes; watching goldfish in a large tank; observing a caterpillar through a magnifying glass; looking at a tortoise; cleaning out a rabbit hutch, and then feeding and stroking the rabbit.

The colouring is extremely good, catching the various shades in the children's hair and clothing and equipment. The pictures are clear cut, making it possible for us to tell often just what the child is thinking, as he experiments or admires with pleasure his finished painting or clay model.



Anyone seeing these filmstrips would get a great many suggestions that could be carried out in home or school.

With each filmstrip are sent descriptive notes which are intended to be read to those watching the screen, while the pictures are halted for this purpose. These notes give names of the children and explain just what they are doing, and sometimes just what went on before the picture itself was taken.

The filmstrips cost £3 3s each, plus 3s extra for packing and postage, whether all three are ordered together or only one. They should be obtained from: The Nursery School Association, 89 Stamford Street, London, S.E.1.

## BOOK REVIEWS

### **Awakening the Slower Mind**

**Violet R. Bruce**  
**Pergamon Press**  
**25s. (Flexi-cover)**

Dr Bruce has courageously tackled an area where there is urgent need for investigation and for action. She is concerned with those children who have places in schools for the educationally subnormal, those children in special or remedial classes in Primary, Secondary Modern, Comprehensive, or High Schools, and those in the lowest streams who are falling markedly behind others in school. Accordingly the continuum ranges from the child of potentially high intelligence, who is severely disturbed, to the child who is limited but well adjusted (such as the Mongoloid child). It may therefore be inevitable that more than half the book is taken up by her lucid presentation of who these children are, what are their problems and their situation. The resolution she advocates has been put forward in the Newsom and Plowden reports. Interestingly, these reports give scarcely any space to programmes in Special/Remedial/Adjustment classes, both stating that such classes should be rehabilitative.

Dr Bruce gives us a depressing picture of many teachers using traditional methods with the very children who most need the benefits of a richer environment with the fostering of communication through the use of the expressive arts. She holds up the environment of the contemporary infant classroom as being the model — though she says little about the key word 'play'. The book at times is rather like a thesis; the frequent quotations detract from her own personal message and inspiration, which comes through when she writes on her own special subject — dance. One can imagine that the very teacher who has need of the message will feel defensive, inadequate, and unprepared to tackle the disproportionately long bibliography. Let her instead read the books of R. F. McKenzie, Sybil Marshall, and Lesley Webb's 'Children with Special Needs in the Infant

School'. From the enlightening and very sound information of Dr Bruce's book, and from the fire of these others, a crusade should arise. For a teacher can alleviate or exacerbate the problems of most handicapped children, but seldom can she be a saviour in herself.

What is needed is certainly the wish and the will to practice what Dr Bruce advocates. But what she touches on, but leaves as subsidiary, may be the key points to solution. We need surveys in most areas of the situation of all slow-learning children. We need early assessment of handicaps, and, through first rate professional team-work, appropriate placements and programmes for individual children. Teachers need special facilities, support, and in-service courses. Just as children learn by doing, so do teachers.

Betty Willsher.

### **Language and the Child**

**M. M. Lewis**  
**National Foundation for Educational Research in**  
**England and Wales; 10s.**

### **Reading in Primary Schools**

**Geoffrey R. Roberts**  
**Routledge and Kegan Paul; 16s.**

A book by Professor Lewis is something of an event in the teaching world. We have in Professor Lewis a man concerned in a most practical way with class-room techniques, while at the same time holding dear the beauty of language.

In *Language and the Child*, his delight in the use of language can be observed while he discusses such topics as the relative importance of form and content in children's writing, and whether grammar should be taught or if it 'already exists' in the child who can speak. He faces, and answers, the challenge to the teacher of the idea of a private and public language in the same person, and of 'restricted' language, be it of social milieu or of childhood itself.

In practical and manageable sections he considers the aims and requirements of the teaching of the 'mother-tongue' and carries the reader along with his own thinking.

Professor Lewis mentions some of the names in current linguistic studies, including Skinner and Chomsky, but he himself stands back from controversy though having a valid position of his own. 'Language, written or spoken is a form of behaviour' he says, and 'From birth the child lives in the workshop of language'.

He reminds us that the idea of fostering the native language in schools has changed from the necessity to teach an accurate use of an 'accepted' English, to the concept as stated in Plowden — 'The development of language is central to the educational process'.

Language is seen to be dynamic, being part of development and a vehicle of it.

A different attitude appears to underlie Geoffrey Roberts' book, *Reading in Primary Schools*. This is rather a broad title for the contents for Mr Roberts touches only lightly on several aspects of this large subject where one might have expected greater depth. Such questions as the motivation of the child toward reading, and the relationship between teacher and child are dealt with only briefly.



Mr Roberts appears to be much more at home with the analysis of what he calls the skills of reading, when 'the reader sees shapes and proceeds to interpret these shapes by giving them some auditory significance'. Within this frame of reference Mr Roberts gives a useful list of the sub-skills of reading which could form the basis for a programmed course of instruction.

Helen Corkery.

### **'Call Me Person'**

Betty Willsher

Published by The Pergamon English Library, 1969

Price 15s.

The title of Mrs Willsher's book is the key to her approach to children with whom she has had valuable experience. There is a quality of 'at-oneness' in her relationship with young children that comes through in all aspects of nursery-school/play-group education that she considers.

Her writing reveals sensitive awareness of what children's experience means to them. Exciting developments are captured as, for example, when children begin to represent their view of the world through analogy and symbol: 'Is there room, though?' asked Harriet of Evelyn who was chalking on the board after they decided to draw the world. 'Well, no', Evelyn agreed, 'but it could be the world before they knew much about it.'

'The sun's going in', said the adult, 'you mean the sun's going out', Tommy said.

The writer is very aware of the complex processes of identification, development of sex-role and movement towards independence but does not allow theoretical aspects to intrude. She sees the role of the teacher as emerging in response to children's developing needs, always according personal dignity to the situation. In the hands of a gifted and sensitive teacher this clearly enriches the lives of both teacher and taught.

The 'at-oneness' with children's primitive urges, experiences and expression, is extended by the consideration given to the development of aesthetic values and a vigorous approach to the place of drama in the lives of young children.

The writer is not quite so clear about the role of parent participation; is it really so difficult to have mothers (and fathers sometimes) working alongside teachers? I think perhaps the Australian pre-school movement has moved a long way towards having the best of both worlds here. There are difficulties but in facing them it is possible to gain in understanding of what is involved.

There are four delightful child study photographs in this well-presented paperback and a short bibliography.

M. J. Roberts.

## *The Select Committee — at the Barricades*

Essentially this was a post-mortem on the Butler Act and the Robbins Report — A Whitehall 'Where-did-we-go-wrong'. It propounds no fundamental argument but makes a series of

practical suggestions regarding the rationalising of facilities and pooling of information.

Nowhere however, does it clearly analyse where things have gone wrong. Almost infashionable inferences are made to 'Breakdown of Communication' and there was much indistinct groping for facts without any attempt to objectively rationalise those facts. There are no principles involved, in fact the twelve-inch thick report is overweighted by its own verbiage. There has been no attempt to define areas of blame, or treat the intense frictions generated in the various colleges (Guildford, Hornsey, Essex and L.S.E.) to any form of Enquiry.

There is buck-passing too. The proposed higher Education Commission and the suggested Public Enquiries into L.S.E., Guildford, Hornsey and Essex will still need to tread the jungles of statements and cross-questioning so painfully stirred up by the select Committee.

The N.U.S. received it warmly. The Presidents, Past present and elect, each with his attendant Vice and a safe post in Transport House, gleaming in his eye, scraped and stewed to the attendant cameras.

But it was not for this wad of data that Students slept in college corridors — the Burton suited Battalions of Endsleigh St. are not of the same gut as the 'enrages' of the Colleges and the Universities. Trevor Fisk wouldn't come within a mile of the Guildford and Hornsey sit-ins.

If Higher Education in Britain changes this report will have had little to do with it.

Peter Farrell.

## *Council for Education in World Citizenship*

Admiral of the Fleet, Earl Mountbatten of Burma, is to open this year's Christmas Holiday Conference for senior pupils on 30th December at the Westminster Central Hall.

The theme, 'TOWARDS 2001', the Promise and the Perils of the Twenty-First Century, will be presented by such outstanding lecturers as Lord



Ritchie Calder, Dr Steven Rose, Dr Glyn Phillips, Mrs Hilary Rose, Mr Stuart McClure, and Sir Robert Birley, and a panel of experts, representing bodies concerned to control the revolutionary forces of Science and Technology on behalf of humanity — the 'Custodians' — will point the way for mankind to avoid catastrophe.

The lectures, discussions, and demonstrations make a four-day programme of enormous interest to young people now at school, who in 2001 will be the Decision-Makers.

The CEWC and the WEF share a world view as well as a considerable common membership, and look to education to foster the emergence of citizens of the world who will seek to serve and conserve rather than exploit it.

I hope that the information I have given will come to the notice of teachers of any senior pupils not yet alerted to this opportunity. Full information can be had from CEWC, 93 Albert Embankment, S.E.1., and if acted upon at once will secure a place at the Conference.

Raymond King: Vice-Chairman CEWC.

## *P.P.A.'s 1969 Conference in York*

A report prepared by **Joyce Donoghue** and **Gillian Poland**

Chairing the AGM and Conference of the PPA held at the University of York, 19th and 20th April, 1969, was Dr. W. D. Wall, the Association's President who, in his opening remarks, announced the appointment of the first part-time General Secretary, Mrs Mary Bruce, former Chairman of the PPA National Executive.

After business matters, about 400 delegates at the Association's first residential conference heard Miss Joan Lestor, M.P. speak on 'Future Action for the Under-fives'. Miss Lestor opened her remarks by saying that whatever ideas we may have had when we started, playgroups were now recognised as providing an important and necessary contribution to educational and play facilities for the Under-fives. The 1944 Act had

turned out to be little more than a pious hope, but playgroups had emerged through voluntary effort and the provision of play groups was a necessary part of everyday educational life; the problem was how to get the credit and status that PPA deserved.

Looking at Seebohm and Plowden there was a new realisation that mothers and fathers should take a greater part in weaning young children from home to school and play a larger part in school life. Miss Lestor emphasised that the father's role should be specially encouraged. The importance of co-operation between parents and schools was now recognised, but PPA had recognised it all along. It had grown out of desperate need with mothers working together, and it had been found successful. The playgroup movement, said Miss Lestor, was not a stop-gap, but something making an enormous contribution. She personally was impressed by the imaginative work of many playgroups.

The 1968 Amendments to the Nurseries and Child Minders Act had produced new hazards for playgroups: some Local Authorities seemed to be 'fixated on toilets.' Miss Lestor thought Local Authorities should be more aware of the difficulties of satisfying their requirements, and either pay for improvements or look at things as they are and not as they should be. There should be, not less, but more playgroups. Deprived areas needed help, but children were emotionally deprived in other areas through lack of play space, parental attitudes, etc. All Under-fives needed somewhere to play. If garages and car parks could be provided, why not play space for the Under-fives? Our homes were not planned for the Under-fives, housing authorities made matters worse by refusing to allow pets. A play space organiser should be appointed by all Local Authorities.

Turning to PPA, Miss Lestor felt that what the playgroup movement needed most, was to raise its own standards. This could be done by gaining Governmental backing for training courses, which would add status and recognition, and lead eventually to a nationally accredited Playgroup Course. At the same time, playgroup Advisers should be appointed by all Local Authorities, for it was clear that where PPA had flourished,



some trained person had been on hand, and where no such Adviser was on call, difficulties had been experienced. With Government help, Local Authorities could expand the movement. Miss Lestor valued voluntary effort, but she said "the time comes when you reach 'stop' and need outside aid to go any further." The need for playgroups had increased, and PPA needed more money to run efficiently.

The plight of parents whose children needed to attend playgroup but had not sufficient money to pay fees had been taken up, and the department of Social Security should now be able to pay for these children to attend. Some areas are already doing this, and Local Authorities are encouraged to do so.

Miss Lestor hoped that Local Authorities, when allocated a sum of money to spend on pre-school education, would look at the voluntary groups already established and that grandiose schemes for nursery schools catering for a few would not take all the money. She would prefer to see Local Authorities consult PPA branches in the matter of distribution.

The Secretary of State for Education and Science, she stated, was on the side of Under-fives. She encouraged delegates to write to their M.P.'s.

During the evening of 19th April, Dr Penelope Leach spoke on the Role of Playgroups in Emotional Development. She pointed out that modern society resulted in a world where isolation played a great part, and where the minutiae of everyday social interaction was often lacking. She cited the case of children who may go for up to two days without seeing another person but their mother, who thereby had to substitute for all other relationships.

Some children, she commented, find it hard to accept physical care except from their own mother. But once realisation comes that other adults can help to care for them in this way, an added sense of security results. She warned delegates that children brought up in an excessively rigid manner might censor playgroup activities as 'naughty' — and that attempt to deny this, being in total contrast with their upbringing, could destroy meaningful communication with such a

child. After a 'frozen' period when the child is absorbing this new world, he may then go to excesses in order to discover the limits set in this new environment.

She listed the likely reactions of children in playgroup from the age of nearly three to the time that they leave for school proper. At first other children will be either completely ignored or will produce fear. Group activities such as picture making and newstime will encourage verbal communication with other children. If a child feels he is 'powerless' in his own home, he will be extremely interested in the effect he has upon other children.

By the time the child is nearly four he will be more interested in children as individuals and friends. These friendships may often originate with a game, and the interest in the other child as a person develops from that. At this stage, Dr Leach recommended daily attendance at playgroup, or, failing this, attendance on consecutive rather than alternate days so that activities could be carried over from one day to the next.

It was important, she considered, for a child to be able to watch other children in their family context, and for friendships to be carried on outside playgroup hours.

During his introduction to Leila Berg's talk, on Sunday, on 'Finding Yourself in Books', Professor Eric Hawkins said that one of the exciting discoveries in the last decade had been the discovery of psycho-linguistics. 'Language', he said, 'is the calculus of thought. If we deny our children language we are in fact denying them the power of thought.' And the role of the mother in this right in the middle.

A panel consisting of Leila Berg, Trevor Burgin, Brenda Crowe and Elizabeth Irvine with Bob Finch (Chairman of Home & School Council) was on the platform for the open forum on Parents, Play and School, which concluded the conference. Questions put by delegates covered practical subjects such as playgroup creative activities and communication problems between parents and supervisors. Trevor Burgin spoke with authority















